# The Christian Century

*Published Weekly*


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## Keep the Arms Embargo!

*An Editorial*

## How My Mind Has Changed

*Second Part of Concluding Article in Series*

**By Karl Barth**

## Worship and the Word

**By Clarence Seidenspinner**

## The Fate of Poland

*An Editorial*

**15 Cents a Copy • September 20, 1939 • Four Dollars a Year**

## In This Issue

CLARENCE SEIDENSPINNER is minister of the First Methodist Church, Ripon, Wis., and a frequent contributor to The Christian Century and the *Christian Century Pulpit.*

KARL BARTH concludes in this issue his contribution to the series of 34 personal "testimonies" on recent changes in religious thinking which has been running in The Christian Century throughout the year. Dr. Barth's article began in last week's issue. Now a professor of theology at the University of Basle, Switzerland, Dr. Barth was formerly at Marburg and Bonn in Germany. He was forced to resign his chair at Bonn when, in 1935, he refused to take an oath of allegiance as a state officer to Adolf Hitler.

WAYNE GARD is on the editorial staff of the *Dallas News,* Texas, and has written many articles for numbers of American magazines.

ARTHUR W. HEWITT is known throughout New England as a minister who has made a glorious career of serving Vermont rural parishes. Several years ago Dr. Hewitt attracted a national reading public with his book, *Steeples Among the Hills.* He will publish this fall another book, *Highland Shepherds.* The article in this issue is taken largely from this forthcoming volume. Dr. Hewitt's address is Riverton, Vt.

J. HENRY CARPENTER is executive secretary of the Brooklyn federation of churches and a leader in the cooperative movement in the United States. During the past summer Dr. Carpenter led a seminar to study the cooperatives of Nova Scotia.


# The CHRISTIAN CENTURY

September 20, 1939

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## Calendar of Coming Events

Sept. 19-21. Illinois Disciples, First Church, Springfield.
Sept. 20-22. Alabama Disciples Convention, Lannett.
Sept. 21. League for Protestant Action, Philadelphia.
Sept. 26. Hyde Lectures, Andover Newton Theological School, Newton Centre, Mass. Nels F. S. Ferré, speaker.
Sept. 26-Oct. 1. Northern Minnesota Methodist Conference, Duluth.
Sept. 26-Oct. 3. National W. C. T. U. Convention, Rochester, N. Y.
Sept. 27. New Jersey Annual Methodist Conference, Ocean City, N. J.
Sept. 27-29. Mississippi Disciples State Convention, Jackson.
Sept. 29-Oct. 1. World Congress Against Racialism, Paris, France.
Sept. 30, Oct. 1. National Church Loyalty Days.
Oct. 2. A. F. of L. Convention, Cincinnati, O.
Oct. 2. Minneapolis Minister's Association Meeting, Minneapolis.
Oct. 3-5. Kansas Disciples State Convention, Wellington.
Oct. 5. South District Methodist Conference, Philadelphia.
Oct. 5, 6. Minnesota Universalist Convention, Minneapolis.
Oct. 8-15. American Rediscovery Week.
Oct. 9. Cincinnati Council of Churches Retreat.
Oct. 9. Philadelphia Annual Methodist Conference, Arch Street Church, Philadelphia.
Oct. 9, 11. Minnesota Baptist Convention, Brainerd.
Oct. 9-13. National Recreation Congress, Boston, Mass.
Oct. 10-12. Wisconsin Annual Synod, Presbyterian Church in the U. S. A., Milwaukee
Oct. 11, 12. State Convention, Maine Council of Churches, Bangor.
Oct. 13. Annual Meeting, Minneapolis Church Federation, Minneapolis.
Oct. 16-19. Baptist State Convention, Lansing, Mich.
Oct. 16-19. New York Synod, Presbyterian Church, Syracuse, N. Y.
Oct. 16-20. Universalist General Convention, Washington, D. C.
Oct. 17-19. Ohio Baptist Convention, Youngstown.
Oct. 18, 19. National Disciples Evangelistic Association rally, Richmond, Va.
Oct. 19-22. Georgia Colored Disciples State Convention, Cadwell.
Oct. 19-25. Eighty-ninth International Disciples Convention, Richmond, Va.
Oct. 20-22. National and New York State Federation, Men's Bible Classes, New York City.
Oct. 24-26. Massachusetts Baptist Convention, Boston.
Oct. 27-29. National Council, Y.M.C.A., Detroit, Mich.
Oct. 28-30. Board of Home Missions Annual Meeting, Congregational - Christian Church, Waterbury, Conn.
Oct. 29. National Temperance Sunday.
Nov. 5-11. American Education Week.
Nov. 10-13. International Goodwill Congress, Milwaukee, Wis.
Dec. 1-3. Michigan Young People's Convention, Detroit.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
# CHRISTIAN CENTURY
Undenominational

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## EDITORIAL

THE FIRST FULL WEEK of fighting in Europe has produced only one military development of importance. That is the rapidity of the German advance across Poland. Despite resistance which has proved the great courage of the individual Polish soldier, four German armies have marched across the country, converging on the principal Polish defensive lines along the Vistula, at a speed which has astonished the world. This rapid advance is important for two reasons. It shows the extent to which the German high command has mastered the requirements and possibilities of mechanized warfare. But it has also thrown a terrific scare into the nations of the Balkans. Any ideas that Rumania or Greece might have had of intervening against Germany have been knocked out by the inability of the Polish army—fifth largest in Europe—to make even an impressive stand against the nazi invaders. Italy also, it can be conjectured, must have been warned by the rapidity of the German advance. The result is to be seen in the rapid formation of a new "neutrality bloc" by the Balkan states, and the shift of the Italian press from a tone of impartiality to one of acclaim for German feats. Meanwhile, the Allies are left groping for a place of attack along Germany's western frontier. Such advances as the French have reported from the Saar valley are little better than reconnaissances and give no hint of having found any opening for a real invasion of Germany.

### The War

### Americans Are Also Calm

REPORTS from all European capitals emphasize the calmness of the population. Even the Warsaw radio station insists that the Polish people are completely calm, though if we were in Poland we freely admit that we should be anything else but. However, it is reassuring to discover that in this world-wide attitude of imperturbable calmness, the American people share. For a few minutes last week their President showed symptoms of undue excitement, when he proclaimed a state of "limited national emergency." But the nation generally deprecated the use of that term. The calmness of the American people has been shown by the popular reaction to the sinking of the Athenia. It is now fairly well established that the liner was sunk without warning by a German submarine, thereby endangering the lives of American citizens trying to escape from the war zone and probably killing some of them. But there has been no outburst of popular emotion. On the contrary, the public, while expressing its sympathy for the victims of the torpedoing, tends to set the incident down as the irresponsible act of an impulsive U-boat commander. Had the German government been smart enough to admit and disavow the act at once, as the British government did acts of its aviators in Denmark and Belgium, the American people would have written the whole affair off by now as one of those unfortunate mistakes incident to war. Unless the American government makes a cause of controversy out of the affair, the public will drop the matter anyway. This calm is a good sign. It shows that so far Americans are thinking about the war with their heads and not their emotions.

### Are We to Have a New Spy Hunt?

ABOUT the time President Roosevelt was trying to startle the nation with his proclamation of a "national emergency" and calling on all sheriffs, police and other law enforcement officers to be on their guard against foreign agents, Attorney General Murphy invited all citizens to take part in a spy hunt. "Foreign agents and those engaged in espionage will no longer find this country a happy hunting ground for their activities," said Mr. Murphy. "There will be no repetition of the confusion and laxity and indifference of twenty years ago. We have opened many FBI offices throughout the land. Our men are well prepared and well trained. At the same time, if you want this work done in a reasonable and responsible way it must not turn into a witch hunt. We must do no wrong to any man. Your government asks you to cooperate with it. You can turn in any information to the nearest local representative of the Federal Bu-

reau of Investigation." Mr. Murphy is no innocent; he knows perfectly well that his perfunctory warning against a "witch hunt" can never undo the damage that will be done if he looses a general patriotic spy hunt in this country. Yet this blanket invitation to report suspicions to the nearest FBI agent is calculated to produce exactly the same sort of shameful persecution of innocent citizens as besmirched the nation's record during the last war. No one who lived through those days will ever forget the spy mania loosed by the Mitchell Palmer regime at the department of justice. Decent and patriotic citizens were hounded, their children persecuted, their homes bedaubed, their businesses ruined, all on the denunciation of self-important busybodies temporarily unbalanced by spy madness. It is all well enough to guard the nation against spies. But if the regular law enforcing agencies of our federal, state and local governments cannot do that, then there is something seriously the matter with those governments. The sort of deliberate attempt to stir up public excitement which Mr. Murphy's invitation to a general spy hunt represents should be stopped before it gets started.

## Advice for Radio Speakers —and Preachers

DOROTHY THOMPSON thinks that this is a good time for radio commentators to guard their speech. In her syndicated newspaper column she writes: "The spoken word is probably more inflammatory than the written word. The human voice is a more potent conveyor of emotion than is the printed page; it is less likely to appeal to reason; it is more capable of being misunderstood; from time immemorial it has been used to sway and control masses, and this possibility has been incalculably augmented by the radio and the power of reaching millions." Then she proceeds to name certain commentators and certain types of programs which, in such a period as this, she believes should be kept off the air. General Hugh Johnson is one of the commentators she wants silenced; the reproduction of short wave broadcasts from European capitals especially draws her fire. We totally disagree with the second part of Miss Thompson's thesis. We favor having the American people left free to hear all the sides there are in the present crisis. But we applaud her warning against the misuse of the radio to inflame the public. It is the more surprising and encouraging to have this warning come from Miss Thompson, for so far as our knowledge of radio commentators goes she is by all odds the most unbridled and inflammatory of the lot. She was the only one, for example, to be shut off the air by an American station for the intemperance of her remarks during the week in which war broke out. If she has waked up to the fact that she has been playing with fire, that is all to the good. Perhaps she'll stop. What Miss Thompson says about the dangers of misusing the spoken word over the radio applies equally to the pulpit. In days such as these one of the preacher's chief temptations is to soar into flights of eloquence. Eloquence is an enemy of cool thought and balanced judgment. What the pulpit needs at present is not oratory but gravity. The American pulpit had a bad record twenty-five years ago, as anyone who has read Professor Abrams' *Preachers Present Arms* knows. If it is to make a better record this time it will begin by putting a curb on its tongue.

## The Pulpit as an Agency For Propaganda

FOR twenty years Christian ministers have been telling themselves, and the world, that in case of another war they would not let their pulpits be used as recruiting offices. Will they be able to keep their pulpits inviolate from the propaganda drive? Time alone can tell. But the terrible danger in which the Christian pulpit stands has been shown, if newspaper reports are to be believed, by the sermons which Dr. Frederick W. Norwood preached in the Riverside Church, New York, on the Sundays immediately before Britain's declaration of war. In his sermon on September 3 Dr. Norwood was reported as reproaching the United States for its effort "to cover yourself with sleek neutrality while we shed our blood." And when the press naturally asked the implication of such words he followed it up by saying that since "they would be struggling over there for the things that America holds precious, the world has a right to expect something in return. Simple neutrality measures are not enough when the world has a right to expect more." We will say nothing about the propriety of such words from a visiting minister—and from a visitor in Dr. Fosdick's pulpit, of all places!—but we cannot refrain from expressing our dismay at discovering direct war propaganda of this sort being disseminated thus early from any Christian pulpit anywhere. Direct war propaganda of this nature, we affirm, has no place in any Christian pulpit in this country today. The bonds which unite this country with Great Britain are strong and the affectionate regard which American preachers feel for their British brethren, including Dr. Norwood, is warm and will last. But in view of what has already happened at the Riverside Church it is necessary to say to our English friends: No more of this sort of thing, please!

## Peace and Neutrality Sought By American Churches

ALL the churches of the United States are taking steps to define their attitude toward the European war. Last week Dr. George A. Buttrick, on behalf of the Federal Council of Churches, of which he is president, broadcast to the nation a plea for neutrality. "We must be neutral," Dr. Buttrick said, "from high and sacrificial motives—not for physical safety, not in an attempt to maintain an impossible isolation from world problems, assuredly not for commercial gain, but rather because we know that war is futile and because we are eager through reconciliation to build a kindlier world." In the same speech the head of the Federal Council declared that "we should abhor profiteering and hold any government renegade that does not try effectively to curb it." The application to events in Wall Street was obvious. At the same time the National Peace Conference, which includes almost all the peace organizations of the various Protestant

churches, sent to President Roosevelt a six point peace program for this country:

1. Keep the United States out of war.
2. Initiate continuous conference of neutral nations to procure a just peace.
3. Work for permanent world government as the basis of peace and security.
4. Prevent exploitation of war for private gain.
5. Recognize and analyze propaganda to prevent warped judgments and unjust animosities.
6. Strengthen American democracy through solving pressing domestic problems and vigorously safeguarding civil liberties.

This program the peace societies recommended to the President as a means of implementing his "no peace blackout" pledge to the nation. It is hardly a radical program, but encouragement can be taken from the sight of these more than sixty bodies, which have been frequently at loggerheads, getting together so quickly and unanimously on this platform. Meanwhile, Dr. Henry Smith Leiper of the American section of the World Council of Churches has announced that effective means—still necessarily kept secret—have been found to maintain unbroken contact between the Christian churches of the world throughout the war.

## On the Dies Committee's Propaganda Front

THESE are hard days for the publicity-hungry members of the Dies committee. The war in Europe has pushed them right back among the electric belt and dandruff cure ads, even though they have been producing sensations which under other circumstances would rate front page display in every newspaper in the land. If there had been no war, think of the gaudy time the press would have had with the accusations made before the Dies committee recently! First there was the charge that Earl Browder had gone flitting about the world doing the work of the Communist Internationale on false passports supplied from a passport forging factory in Moscow. Mr. Browder admitted the false passports—and the chances are that you were too busy reading about the defense of the Westerplatte even to notice. Then Mr. Browder had his turn, and told how a Republican emissary had offered him $250,000 to get off the Communist ticket in 1936 and to put Mr. Roosevelt in his place. Mr. Browder was rather vague on details. He couldn't remember the name of the emissary, or what he looked like, or much else about him, though he insisted that he had dined with him several times. If anyone should offer us $250,000 we doubt whether we could be quite that inattentive to the offerer. Finally Mr. Browder was followed by Mr. Benjamin Gitlow, who was sacked ten years ago from the position Mr. Browder now occupies in the Communist party. Mr. Gitlow testified that, as long as he was secretary, the party was financed from Moscow, and he believed that the practice continues. But that tidbit also could not compete with the French advance on the Siegfried line. So Congressman Thomas (Rep., N. J.) made a stump speech to the committee saying that all this proved that the New Deal is only a communist front, and Congressman Dempsey (Dem., N. M.) replied with equal heat that the whole thing was a cheap political trick to smear the President. To us, it all bears an amazing resemblance to Europe's propaganda warfare, fought this time on the American class front.

## Young Methodists Turn To Bible Study

MORE SIGNIFICANCE may attach to one of the developments at the recent convention of the National Council of Methodist Youth than has so far been appreciated. The council met on the campus of a Missouri college during the first week of this month. In church circles it has acquired a reputation as a radical body, dealing principally with social and political issues and never hesitating to upset the ecclesiastical applecart. Nor was there any change from this radical approach to social issues at the convention this year. Although Europe was at war and this country apprehensive lest it be drawn in, the young Methodists reaffirmed their loyalty to the absolute pacifist position of the Oxford oath. They passed radical resolutions on numbers of social issues. At the same time, however, they declared their conviction that the Christian youth movement in this country has been "secular and lacking in religious foundations." To remedy this failing, they voted that their convention should open each day with two hours of intensive Bible study. And this emphasis on Bible study is expected to be passed down to the youth organizations in local Methodist churches all over the country. Leaders of the council attributed the change in program to the influence of the Amsterdam world youth conference held last summer. Just what this shift in the approach of these young Methodists to their religious responsibilities means, it is too early to say. But it evidently means something which may have far-reaching effects. Nor will these effects necessarily be in the direction of a watering down of social passion. Genuine Bible study, as a matter of fact, should produce social revolutionaries, for the Bible, as James Russell Lowell long ago pointed out, is the most revolutionary book ever written.

## Trouble Due in South Africa

LOOK OUT for future trouble in South Africa. The decision to enter the war has brought a new emphasis on the rift between the English and the Dutch. The government headed by General J. B. M. Hertzog, which would have stayed neutral, was forced to give way to one headed by General Jan C. Smuts. The vote in the South African Parliament was only 80 to 66 against General Hertzog, which is too close for comfort. At the same time the I.L.O. office of the League of Nations has announced that the South African legislature has enacted a law which, under the guise of forcing natives to pay taxes, actually imposes a system of forced labor. The law ostensibly applies only to such natives as refuse to pay their head and house taxes, or who refuse to accept employment offered by the state as a means of paying the taxes. But a head tax of a pound and a dwelling tax of ten shillings when imposed on a South African native

is very stiff, and there are reasons to believe that the conditions under which employment is offered those who cannot pay are anything but attractive. The government now proposes to round up in concentration camps all who have not paid, and then to send them out, either to labor on the roads or other public works, or to hire them out to farmers. The natives interpret the new law as a further step toward their repression, and are growing increasingly restive. All signs point toward an explosion one of these days, and when it comes the rift between the white nationalities will not make the situation any less dangerous. By the way, isn't South Africa the country where the Oxford Groups solved the race problem?

# Keep the Arms Embargo!

WALL STREET and the wheat pit are off on a joy-ride. Five million share days have returned to the stock market, while the Chicago board of trade has doubled the limit which the price of wheat can advance in a single day. Financial pages throb with hallelujahs at the performance of the "war babies," while brokers begin to dream of buying yachts again or spending the winter in gargantuan villas on the Florida coast. What does it all mean? Anyone who is familiar with the ways of speculators knows. It means that the stock and commodity gamblers think there is a war boom coming. They think that the United States is about to repeal its arms embargo and leap into the business of supplying the belligerents. They think that those who get in now on this business of contributing to the world's anguish can clean up, just as the "war baby" speculators cleaned up twenty-five years ago.

Are the Wall Street and LaSalle Street speculators right? Is the arms embargo going to be lifted, and is the United States going to plunge into a war boom? A propaganda campaign to bring that to pass is running full blast from Washington. Newspapers and radio commentators talk as though it can be taken for granted that the bars against a huge American trade in war weapons will be dropped as soon as Congress reassembles. Much of this propaganda—for that is what it is—can be traced back to sources very close to the oval study in the White House. It might be well, however, for the speculators who are now crowding forward for a feast of easy profits to remember that Washington propaganda has not always been a reliable indication as to what Congress will do on neutrality questions. It was sadly mistaken last spring. We believe that it is mistaken now. Congress will not act without hearing from the people. And we believe that most of the people of the United States want the arms embargo kept tight and permanent.

Because of all the dust which is being thrown into the air by this frantic propaganda for repeal of the arms embargo, a few facts need to be emphasized in order to make the situation clear.

In the first place, all Americans need to understand the nature of the neutrality law. When Mr. Roosevelt speaks of it as "the so-called neutrality law," he is right. This law is not designed to legislate American neutrality; it is designed to create a situation in which it will be possible for the United States to be neutral if it wants to be. The neutrality law—to give it its commonly used name—is an economic self-denying ordinance. It is designed to keep citizens of the United States from getting deeply involved in certain types of war trade. It rests on the common sense belief that if our citizens do not become deeply involved in war trade they will not put pressure on the government, later on when investments begin to look shaky, to jump in and make their gambles good. If there is no such pressure on the government, then the government will have something like genuine freedom of choice in making up its mind whether or not to stay neutral. That, and only that, is what the neutrality law is designed to do. So far as it does that, it is a good law.

But the neutrality law as it now stands is terribly weak at one point. Last May what have been called the cash-and-carry provisions of the law expired. These provided that in time of war, while trade in weapons and munitions was prohibited entirely, trade in other materials could be carried on with belligerents only if the belligerent buyers came to the United States to make their purchases, paid cash on the barrel head, took title at the water's edge and assumed all responsibility for carrying the goods home. In other words, these provisions would have kept American citizens from getting involved in war trade on a credit basis or demanding protection from submarine or other attacks on the high seas for goods which they were shipping to any belligerents. Such provisions should never have been allowed to lapse. But at the time they expired the President was just starting a struggle to do away with the whole neutrality law. The supporters of that law in Congress chose, as a matter of legislative strategy, not to fight on the cash-and-carry issue. They let that go by default. We believe it was a mistake in judgment, although it must be remembered that on those parts of the law for which the supporters of neutrality chose to fight they administered to the President a salutary defeat. But the law as it now stands, without the cash-and-carry provisions, contains no safeguards against a war boom in materials which are as essential in war-making as are arms and munitions. And it leaves American ships free to roam the submarine infested seas carrying cargoes which all belligerents declare are contraband.

The protection of America's neutrality, therefore, demands two things of Congress when that body reassembles. It demands that the arms embargo shall be kept intact, and it demands that the cash-and-carry section to control other war trade shall be written back into the law. Whether the people of the United States can be brought fully to understand the situation at this late date, is doubtful, but if the issue could have a fair discussion, we confidently believe they would make it clear to Congress that this is what they demand. So far it has been mainly the voice of self-interest, responding to the hysteria in Wall Street, that has been heard.

How is the neutrality issue going to shape up in Congress? It is clear that there will be no great difference between the President and Congress over the cash-and-carry provisions covering materials other than munitions. If Mr. Roosevelt asks for such legislation, Senator Borah

and the neutrality forces will give it to him overnight. But a real fight is in prospect over the arms embargo. Apparently, the President still wants to do away with the arms embargo and put trade in munitions also on a cash-and-carry basis. This men like Senators Borah, Nye, Vandenberg, Clark and the neutrality leaders in the House say they will fight to the last ditch. They have good reasons to fight. What are they?

1. The United States does not want to see such a dislocation of its own industrial system as would quickly follow a war boom in building munitions plants here. Evidently, if Wall Street increases are any index, that is exactly what the speculators expect. The *Wall Street Journal* reports that Great Britain and France have combined assets of $7,000,000,000 which could easily be turned into dollar balances for use in a cash-and-carry trade in this country. If munitions were under cash-and-carry provisions, munitions would get the bulk of that seven billion. Industry would fall all over itself to get in on the munitions business; workers would flock to the zooming wages of the munitions plants; American industry would be thrown completely out of balance by today's easy prosperity, and left completely at the mercy of the collapse which would inevitably follow the end of the war.

2. The United States does not want to see a bigger armament industry grow up within its borders. Our armament industry is quite large enough now. It is a never-ending source of pressure on Congress, always seeking to boost army, navy and air appropriations toward the skies, always trying to get new subsidies or juicier profits. Expansion of this arms industry, under the impetus of a cash-and-carry policy on munitions, would simply store up more grief for Congress after European purchases ceased and insure more taxes for American citizens in the post-war period.

3. The United States does not want to get into the business of selling the guns, planes, bombs and shells that are going to slaughter the people of Europe during this war. Call that sentimentality if you will. Names do not matter. Deep down in their inmost hearts the common people of this country have made up their minds that they do not want to make money out of supplying the means of killing the common people of any other country. They are nauseated at the part which they have already played in the slaughter in China and Spain and the Chaco. They want their country to get out of the killing business, and stay out.

4. The people of the United States want a mandatory control kept on the executive in this matter of a munitions boom. This is probably the most important reason for keeping the arms embargo. The President has said that he will do his best to keep this country neutral, and the country would like to accept him at his word. But the country cannot forget that, on frequent occasions in the past, extending from the Chicago "quarantine" speech all the way to his fight on the neutrality law last spring, the President has disclosed a readiness to take a direct hand in the European struggle. If, in the critical days to come, he should be faced by what he believed to be a choice between seeing that one side wins this war or keeping the United States out of it, the country is not any too sure that Mr. Roosevelt would choose the latter. For that reason, there would be grave danger in giving the President the chance to use discretionary powers to make an American munitions boom a gambit in the game of death now being played on the other side of the Atlantic.

The designation of the particular commodities under the cash-and-carry sections of a neutrality law is, because of its very nature, almost certain to be made discretionary for the executive. The arms embargo, however, is mandatory. It represents what the American people want done, and insist must be done. It should be kept as it is.

# The Fate of Poland

POLAND is rapidly being overrun by the German armies. To be sure, Polish forces are still fighting fiercely at Warsaw and along the line of the lower Vistula. And a Polish army may manage to hold on to some scraps of territory along the eastern frontier for some time to come. But Germany already holds more than a third of the country. The mines and manufacturing districts of Silesia are in the hands of the invader. And the German advance, not yet stopped, has been so amazingly swift that it appears almost certain to drive on to a virtually complete occupation of the country. Poland is going down beneath the waves of Hitler's four invading armies. If there is to be still another Polish resurrection, it will only be after Great Britain and France have won a victory on another front.

By her defeat, therefore, Poland may become more than ever a symbol of the Allies' cause. The prime minister of Canada, Mackenzie King, recognized this symbolic character of the Allied intervention on behalf of Poland at the start of the war. In his first radio address to the dominion Mr. King said: "The fate of a single city [Danzig], the preservation of the independence of a particular nation [Poland], are the occasion, not the real cause of the present conflict." What is that cause? "This reliance upon force," Premier King declared, "this lust for conquest, this determination to dominate throughout the world, is the real cause of the war that today threatens the freedom of mankind." The defense of Poland, in other words, had become a symbol of the determination of Britain and France not to permit the affairs of nations to be ruled by force.

This same noble purpose found expression in the war messages of the British prime minister and the British monarch. "May God defend the right," said Mr. Chamberlain as he announced that war had come, "for it is evil things that we shall be fighting against—force, bad faith, injustice, oppression and persecution." And King George made the issue equally specific: "We are called, with our allies, to meet the challenge of a principle which, if it were to prevail, would be fatal to any civilized order in the world. It is a principle which permits a state in the selfish pursuit of power to disregard its treaties and its solemn pledges, which sanctions the use of force or threat of force against the sovereignty and independence of other states. Such a principle, stripped of all disguise, is

surely the mere primitive doctrine that might is right. . . . This is the ultimate issue which confronts us."

Every charge thus hurled against Hitler and the policies of the nazi state is deserved. Hitler, as has been often said in these pages, does stand for the appeal to force—naked, brute force. Nazi demands have been presented at the point of a pistol. Europe's peace has been in jeopardy since the moment Hitler placed himself at the head of the German state, and will remain in jeopardy as long as he holds power. Nevertheless, there is an inescapable irony, a gigantic historical hoax in the choice of Poland's deliverance as a symbol of that defiance of the "evil things" of Hitlerism for which the people of western Europe and the British dominions must die. For if any government in Europe has been as guilty as Germany of these evil things which Mr. Chamberlain named—"force, bad faith, injustice, oppression and persecution"—it has been the government of Poland.

When the peace conference of 1919 came to consider the proposals for the assignment of territory to Poland, the delegations from the United States and Great Britain were appalled at the prospects for future war implicit in them. So certain, in fact, was Mr. Lloyd George that the plans to include great numbers of Germans, Slovaks and Ukrainians in Poland would lead to trouble that, after vainly arguing with the French, he withdrew to the forest of Fontainebleau and there—with the help of General Smuts, Sir Maurice Hankey, Sir Henry Wilson and Philip Kerr (now Lord Lothian, British ambassador at Washington)—drew up a long memorandum which he submitted to the conference on March 25, 1919. Anyone who believes that Hitler is solely responsible for the present war should read that memorandum in its entirety, as it appears on pages 266 to 273 of the first volume of Lloyd George's *Memoirs of the Peace Conference*. Space limitations make impossible more than a brief quotation, but this will give the viewpoint of the whole:

> When nations are exhausted by wars in which they have put forth all their strength and which leave them tired, bleeding and broken, it is not difficult to patch up a peace that may last until the generation which experienced the horrors of war has passed away. . . . What is difficult, however, is to draw up a peace which will not provoke a fresh struggle when those who have had practical experience of what war means have passed away. . . . To achieve redress our terms may be severe, they may be stern and even ruthless, but at the same time they can be so just that the country on which they are imposed will feel in its heart that it has no right to complain. But injustice, arrogance, displayed in the hour of triumph, will never be forgotten or forgiven.
>
> For these reasons I am, therefore, strongly averse to transferring more Germans from German rule to the rule of some other nation than can possibly be helped. I cannot conceive of any greater cause of future war than that the German people, who have certainly proved themselves one of the most vigorous and powerful races in the world, should be surrounded by a number of small states, many of them consisting of people who have never previously set up a stable government for themselves, but each of them containing large masses of Germans clamoring for reunion with their native land. The proposal of the Polish commission that we should place 2,100,000 Germans under the control of a people which is of a different religion and which has never proved its capacity for stable self-government throughout its history must, in my judgment, lead sooner or later to a new war in the east of Europe.

The present Polish government thus came into existence twenty years ago to the echo of solemn warnings that its boundaries represented a taking of territories and populations which promised future war. In his memorandum to his conferees of the peace conference Mr. Lloyd George estimated that that war might be avoided for thirty years. His Welsh optimism misled his prophetic insight by a decade!

But having been born under such sobering circumstances, how has Poland used the twenty years of life which have been given her? Before the peace conference had adjourned, and in defiance of the appeals of the nations whose sacrifices had brought her into being, she had launched an attack on Galicia. Within less than a year she had invaded Russia—an adventure in unabashed imperialism which drew a formal protest from the United States and which would have brought disaster to the Poles had not the French Marshal Weygand hastened to the defense of Warsaw. When the peace conference gave Vilna to Lithuania, Poland occupied it with her own troops, again over the protest of the peace conference. In his book on Poland Dr. Raymond Leslie Buell, former president of the Foreign Policy Association and a friendly commentator, says of these conquests made at the expense of her neighbors in the years immediately after the armistice: "This striking increase in area exceeded that achieved by any other state arising out of the war. . . . This achievement was the more remarkable because it was won against the opposition of the peace conference, the United States and Soviet Russia. As a result of these gains, Poland obtained a world-wide reputation for unbridled imperialism."*

If that was Poland's course at the beginning of her career, what now? Under the guidance of a foreign minister once expelled from France for dealings with Germany, Colonel Josef Beck, Poland used Hitler's attack on Czechoslovakia a year ago to declare her approval of the German action, seize the Teschen district from Czechoslovakia, and deliver a 48-hour ultimatum on Lithuania, backed by military mobilization, under which Lithuania was forced to recognize the validity of the seizure of Vilna eighteen years before. These moves, it might be noted, were made despite an appeal from Secretary Hull not to use force and an offer of mediation by France and England. In diplomatic language, but nonetheless unmistakably, the Poles told all three nations to mind their own business. At the same time, Poland notified Hungary that it would have its support in the territorial demands Hungary was making on helpless Czechoslovakia. What is such a record but "force and bad faith"?

So much for the record of Poland in foreign affairs. What of the domestic record? Poland started out as a republic, claiming devotion to the principles of democracy. But Pilsudski's *coup d'etat* of 1926 turned the nation into a military autocracy; since Pilsudski's death in 1935 the real rule has been in the hands of the "colonels' cabal"—a tight little army oligarchy composed principally of Pilsudski's old lieutenants. "Civil liberties cannot be said to exist," says Dr. Buell. The treatment of minorities has

**Poland: Key to Europe.* By Raymond Leslie Buell. Alfred A. Knopf, 1939.

been notorious throughout Europe, accustomed as that continent is to oppression of that sort. One of the principal and unending tasks of the minorities commission of the League of Nations has been its attempt to induce Poland to honor the pledges of fair treatment for minorities which it gave to the peace conference. It has been a hopeless effort. The editorial office of The Christian Century has received scores of articles in recent years telling of the woes of the Ukrainians in Poland and their determination to win independence. There is a Ukrainian independence committee functioning on American soil at this moment, and has been for years. The whole world has been forced to listen to the complaints of the German minority.

No part of Poland's distressing minorities record is quite as bad, however, as her treatment of the Jews. She has been blatantly and increasingly anti-Semitic. Anti-Semitism has been a principal plank in the platform of almost all her political cliques; the government has avowed the expulsion of Jews as a national policy; where schools and colleges have continued to admit limited numbers of Jewish students, "ghetto benches" have been provided by which to segregate and stigmatize them. Even the Roman Catholic Church—stronger in Poland than in any other European country save Spain—has been anti-Semitic. Cardinal Hlond, in a pastoral letter issued in 1936, cautioned the faithful against destroying Jewish stores but gave his approval to a boycott of all commercial dealings with Jews.

Finally, in this record of internal "injustice, oppression and persecution," one cannot overlook the savage exploitation of the Polish peasantry. Poland is a peasant country, but the Polish peasant has been treated little better than the beasts of the field by the landlords and colonels who have run the country. Anyone who has read that monumental novel by Ladislas Reymont, *The Peasants,* knows the inhuman conditions under which Polish peasants were forced to live before the war. In certain parts their lot was better then than now.

This, then, is the country for which perhaps millions of men are asked to die in order that those "evil things—force, bad faith, injustice, oppression and persecution"—shall not continue in Europe! It is quite impossible to present such a country as another "noble little Belgium," for Poland has been truculent, provocative, blazing with swollen ambitions from the day of its birth. (How often is the visitor to Warsaw told that the Poles are "the Irish of eastern Europe," in every fight and always looking for a fight! That is the characterization which they seem to cherish above all others.) If this country is to be granted a new period of independence, it will again have to be by virtue of the sacrifices of others. And if these others—Englishmen, Frenchmen, Australians, Canadians—lay down their lives in sufficient numbers so that Hitler is defeated and the German armies withdraw and Poland is handed back to the rule of a Marshal Smigly-Rydz, a Colonel Beck, or another colonels' cabal, how will that Poland differ from the Poland that has been?

Perhaps, if this is to be a war to rid the world of the threat of force, it will prevent moral confusion if not too much is said about saving Poland. Saving Poland for what? And for whom?

# On Being a Foreigner

EDITOR THE CHRISTIAN CENTURY:

SIR: What I think about foreigners is always based on the assumption that *I* am thinking about *them.* It is a salutary experience to become a foreigner for a while. That is one of the gains of travel in other lands. It is I who am the foreigner there. It is I of whom they try to think charitably. "We must remember, children, that not all the other nations have our advantages. We must be kind to them"—that is, to *me.*

Yes, it is a good thing now and then to be a foreigner. Good because all of us tend to set up what is familiar to us as the accepted standard for all men; yet there is no ground for this unless we are in our own eyes a chosen people, and even so it is conceivable that we might be chosen for some one thing and not for all-round excellence. The boy who receives the prize for mathematical learning need not of necessity claim also the French prize. Yet it is not altogether impossible to meet with a man who claims for his race, and inferentially for himself, a comprehensive, all-round, undisputed superiority to all other races.

If anything will awaken such a man, it is an interval in his life in which he is among others who think as he does and use the same boasts, but about their nation, not his. They are now holding the measure; he is being measured. He is the foreigner.

Sometimes it seems as if many of our follies would be at least mitigated if we ceased to use comparatives and superlatives. I am, let us say, a Ruritanian. I am proud of the fact. I see that, being such, I am different in some ways from the Armenian, the Spaniard and the Greek. No harm is done by recognizing that I am different. Why then introduce the irritating comparative? Why say "better" when I can reasonably claim only that I am different? No one would seriously object if even a Nordic declared that he was different from others. But comparatives reveal something else; they show that the gentleman in question is stepping out of the ranks and becoming a judge. And that is intolerable.

But if in some other land I am without any question for the time being a foreigner, I may be relieved of the presumptuous mind. If I use the occasion rightly I may even come to a richer experience of human life. I may get to know relatives of the one family whom I had never known before, and find them delightfully different. I may come home from my journeys in a foreign land without any comparatives and with no use whatever for superlatives.

The poet quite rightly tells us that if, when we come back from our holidays in an alien land, we are not proud of our own country, we are no good. If for us, in that case, "no minstrel raptures swell" we shall live dishonored and die unlamented. That is right; but it is also true that if, when I return from wandering on a foreign strand, I stand up among my friends and declare what a poor show those others make, and how glad I am that I am not one of them—why then I think another poet should lay me out with his claymore or hatchet. I should have been a foreigner in vain.

Ever yours,

QUINTUS QUIZ.

# Worship and the Word

By Clarence Seidenspinner

WORSHIP can finally be resolved into the word. One is tempted to capitalize The Word, for is there not something sacred about it? Spirit-driven man has seized it as the instrument enabling him to think and communicate his ideas. A dog can wag his tail in joy, a cat can purr in contentment, even a rooster can crow in self-esteem, but only man can speak.

Since religion is the life of the spirit, a proper use of the word is especially important for those who want to communicate in this realm. Through the word man can formulate the ideology of religion, its confessions of faith, its creeds, catechisms and articles of religion. Perhaps more important, through the word man can express his love to man, his interest and joy in the fellowship of others, his dreams of a cooperative commonwealth which shall bring human life to its highest possibilities. Supremely important, however, is man's use of the word in the central function of religion, the worship of God.

It is true that ceremonial is not without importance in worship. The congregation on bended knee, with bowed head, or standing in act of praise constitutes a valid expression of worship. The celebrant in the chancel, as he moves from lectern to pulpit and then to altar that at last he may lift the congregational offering in act of dedication, reveals the mutuality of man and God in worship. But finally these ceremonial acts rest upon the word of people and priest in prayer, hymn, Scripture and sermon. The word illuminates them and lifts the whole act of worship into the realm of understanding in which spirit comes into being.

### *Apostle of the Word*

In a sense the leader of worship, whether minister, preacher or priest, is an apostle of the word, for it is through the word that spirit is revealed. He is an apostle in a twofold manner. On the lower level he must function as artist in his use of words. Not only must he know how to select the precise word to state some thought or shade of emotion, but he must also know how to use these words in combination, so that his speech may be characterized by accuracy, strength and effectiveness. It is not without significance that it has always been the priestly class who could read and write and who kept the word alive by their artistry. In the dim, misty dawn of civilization it was Egyptian priests at Thebes and Memphis, Chaldean and Assyrian seers and Hebrew scribes who nourished the word. In the chaotic cauldron of the Middle Ages, it was the monastery and the clergy house that practiced the civilized arts. The spiritual burdens of religion of necessity stimulated among the priestly class the development of artistry in regard to the word.

In a higher sense, also, the minister is an apostle of the word, in a profoundly sacred sense too, for the word has power to reveal the holy, the eternal, and to bring into bold relief spirit-driven man upon his way.

That the clergy should allow the mantle of their artistry to fall upon the novelist and the journalist is not only astonishing, but also disquieting, for what shall happen to divine worship if the people at length discover that the leader of worship is no longer competent to use his art? Undeniably, our ministry is weak at this point. It does not use the word effectively. The journalists beat the preachers and the poets beat the priests at their own game. Perhaps this unhappy condition is the result of the minister's training which today is largely scientific. The time spent upon the analysis of form, the anatomy of beauty, and the creative act of composition, is negligible in comparison to the months devoted to science and research. Yet on the functional level the place of the minister is most certainly that of the artist rather than that of student or technician.

### *Using Words Correctly*

Consider the simple matter of understanding the meaning of words and using them correctly. On this lower level of artistry, how often the minister's use of words is gauche, if not downright inaccurate. One is tempted to repeat many amusing incidents. Let me tell one. A long time ago I was invited to attend a guild meeting at which the minister was to lecture on "Novels about Preachers." He came to Dan Brummitt's novel, *Shoddy.* Seeking to clarify the meaning of the word "shoddy" and to illustrate it too, he said to his audience, "Now Mr. Seidenspinner over there is a shoddy minister, just as I am." Aside from the amenities involved in the personal reference, he had mistaken the word to mean ordinary. He slipped on the banana peel of his art. He slipped on the higher and spiritual level also, for by his misuse of that word he did an injustice to the spirit. Precisely, neither of us was shoddy.

Or take the misuse of the word "splendid." Here is a superb word designed for some superlative situation. But can you attend a clericus without hearing of "a splendid youth rally," "a splendid rummage sale," "a splendid chicken pie supper"? What a magnificent word, and how basely it is used! When it is used to describe these ordinary occurrences, what is left to characterize the splendor of human life at its best? Here indeed is a shoddy use of words.

### *Handle with Care!*

The artist is alert, not only to refrain from the misuse of words, but also to check their overuse. Diction which expresses the superlative needs to be handled tenderly and sparingly. To lard your speech and writing with such words as "beautiful," "tremendous," "marvelous," "Christ," "God," is to forget that you are an artist. You need to discover the milder, or sometimes more potent, synonym. Surely the divine name needs to be used with reverence and restraint. Even in a sermon it is offensive to overuse it. At a clericus, I once heard a speaker declare that ministers did not repeat often enough the words Jesus

Christ. Whereupon he proceeded to utter this precious name with such frequency and carelessness as to make the situation positively obscene. No profanity that I had ever heard disgusted me quite so much as did this utterly artless gibberish. I had to leave the room.

All of this is important for worship which finally rests upon the authentic word. If the word cannot be used precisely and effectively in ordinary matters, how can it be used to reveal the holy, the eternal? When the leader of worship has developed some discrimination he is then in a position to exercise his higher apostolate and bring spirit-driven man into God's presence through the act of divine worship. Let me suggest five principles which ministers may advantageously employ in regard to the use of the word in worship.

### *Five Principles*

1. Before preparing any of the materials for a service it is helpful to make an act of the imagination, an act in which you contemplate the wonder of worship. After all, how extraordinary that God and man should meet in holy fellowship, and that this act of mutuality, discovery and revelation should be made possible by the word. This gives you a new sense of the religious quality of the word itself. Now you are about to use this sacred instrument in the preparation of a prayer, a hymn, an antiphon or a sermon that will take its place in the liturgical pattern and make possible the central act of religion. Such a sense of the wonder of worship will help you to use the word carefully.

2. Use the divine name with deepest reverence. You do not need to use it overmuch. When you do it tends to lose its numinous quality, thus causing the index of revelation and holy fellowship to drop somewhat. Surely it is not necessary to utter this name more than two or three times in the prayer. Occasionally use synonyms for it, such as: the Eternal, the Holy One, the Heavenly Father, the Divine Presence. Avoid any suggestion of profanity. The connotation of such a sermon topic as "For God's Sake" is bad.

3. Avoid the cliché, the stereotyped expression, the poetic diction of religion. Words and phrases which once expressed some nascent religious experience, and which, when repeated, had power to move the human heart, tend to lose their vitality with constant repetition. Why keep repeating the once vigorous phrase of a Martin Luther, a John Wesley, or a Phillips Brooks? These men were great leaders of worship because they had the honesty and courage to express religion in the trenchant idiom of their own day. Their speech sparkled with their fresh, invigorating encounters with God. If our contemporary leaders of worship are to move the hearts of modern men, they must do what these legendary giants did, find the precise word for today, the pungent phrase, the new and glowing symbol.

4. Let the language of prayer be at once reverent and natural. Surely one does not startle the congregation, as I once heard a leader do, by inviting them to "pitch in and pray"! Nor does one put them to sleep by mouthing a long list of hackneyed phrases from which the vital juices of religious experience have long since been squeezed. Why are so many worship leaders afraid to use the modern idiom in prayer? You can keep your continuity with the memoried tradition of religion and at the same time use a contemporary speech to speak of the present social situation. Such prayer has honesty and vitality. Here is an example of such a prayer. Notice that it even incorporates the ancient *Kyrie* without losing its sense of immediateness.

> O thou who art the eternal Father of the human race, look with mercy upon thy people, we pray. Today we find ourselves in spiritual exile, living at a time when the darkness of night has come upon man. How shall we sing thy song in a strange land? How shall we do thy will in the midst of an alien people? How shall we keep alive in the human heart the spirit of lovingkindness, the yearning after truth, the generous attitude toward life and that devotion to thee which moved the hearts of our fathers? The lift of our life toward thee is cut short by the overpowering indifference of our friends and neighbors. Our joy is gone. Our hope is feeble. Now is the hour of night.
>
> Lord, have mercy upon us.
> Christ, have mercy upon us.
> Lord, have mercy upon us and
> hear our prayer.
>
> Grant unto thy faithful remnant a flicker of hope, one ray of light in the darkened sky, one branch of an olive green from the devastating floods which have all but destroyed us. From the profound depths of our minds help us to summon the will to move toward thee. From the deep wellsprings of our bodies help us to summon the energy to live. With irresistible movement toward thee enable us to climb to that beautiful and supernal plane in which thou art always active. Let thy eternal Sabbath dawn among men. Let there be light.
>
> Hear us, we beseech thee, in the name of Jesus Christ our Lord. Amen.

5. Surely the language of the sermon must also be reverent and natural. By the title you shall know the sermon. Do the connotations of these sermon titles suggest strength and reverence: Home, Sweet Home; The Peptimist; How Deep Is Hell? Plus and Minus People; Esau and the Gumps? Do the connotations of these titles possess virility and immediateness of interest: Justification by Faith; The Old Rugged Cross; Jerusalem the Golden?

### *Idiom of the Sermon*

I believe that the sermon is an integral part of the liturgy, an andante phase in the liturgical movement when the nature and imperative will of God are revealed to man. Here indeed language must become the vehicle of the spirit. How dare it be flippant and sentimental when God is serious and strong? How dare it be trite and dull when God is creative and splendid? If the sermon is to be liturgically adequate for contemporary worship it must be built upon the serious and virile word through which men communicate their thought today. A good case can be made for the assertion that only a nascent, creative idiom has spiritual reality. This has direct relationship to the sermon.

Thus the word is important for worship in a fundamental way. Without its proper use, worship is an empty form, a disappointing experience. Yet when seriously and reverently used by spirit-driven man it becomes the means of uniting man and God in holy fellowship. And this is a most wonderful miracle.

# How My Mind Has Changed in This Decade

*Concluding Article in the Series. In Two Parts—Part Two*

By Karl Barth

IF I now attempt to judge how far I have actually changed in these last ten years with regard to my work, then it seems possible to put the case in a formula: I have been occupied approximately equally with the *deepening* and the *application* of that knowledge which, in its main channels, I had gained before. Both these developments have, of course, gone forward at the same time.

## IV

The *deepening* consisted in this: in these years I have had to rid myself of the last remnants of a philosophical, i.e., anthropological (in America one says "humanistic" or "naturalistic") foundation and exposition of Christian doctrine. The real document of this farewell is, in truth, not the much-read brochure *Nein!*, directed against Brunner in 1934, but rather the book about the evidence for God of Anselm of Canterbury which appeared in 1931. Among all my books I regard this as the one written with the greatest satisfaction. And yet in America it is doubtless not read at all and in Europe it certainly is the least read of any of my works.

The positive factor in the new development was this: in these years I had to learn that Christian doctrine, if it is to merit its name and if it is to build up the Christian church in the world as she must needs be built up, has to be exclusively and conclusively the doctrine of Jesus Christ—of Jesus Christ as the living Word of God spoken to us men. If I look back from this point on my earlier studies, I may well ask myself how it ever came about that I did not learn this much sooner and accordingly speak it out. How slow is man, above all when the most important things are at stake!

In order to see and understand the meaning and bearing of the change which therewith entered my work the first two volumes of my *Church Dogmatics,* which appeared in 1932 and 1938, will have to be studied to some extent. (You don't want to read so much? To be sure, I exact it of no one. But at the same time I cannot say that I consider it "cricket" when people talk about something without having properly studied it.) My new task was to take all that has been said before and to think it through once more and freshly and to articulate it anew as a theology of the grace of God in Jesus Christ.

I cannot pass over in silence the fact that in working at this task—I should like to call it a christological concentration—I have been led to a *critical* (in a better sense of the word) discussion of church tradition, and as well of the Reformers, and especially of Calvin. I have discovered that in this concentration I can say everything, far more clearly, unambiguously, simply and more in the way of a confession, and at the same time also much more freely, openly and comprehensively, than I could ever say it before. For before, I had been at least partly hampered, not so much by the church tradition, as by the egg-shells of philosophical systematics.

I am well aware that this change did not by any means please a good many. I have been reproached with having completely withdrawn behind a "Chinese wall" and consequently having become "extremely uninteresting." This latter judgment came out of America! To such a statement there is scarcely anything for me to answer. But I cannot help saying that if viewed from my side the affair of the Chinese wall is "extremely enigmatical." For, strangely enough, it has been precisely in this decade, and thus in the course of this change, that I have found time and disposition for things which quite patently have nothing to do with withdrawing behind Chinese walls. I have found time and disposition, for example, to occupy myself much more than formerly with universal *Geistesgeschichte;* on two journeys to Italy to let classical antiquity speak to me as it had never done before; to gain a new relationship with Goethe, among others; to read countless novels, a good many of them from those first-rate producers of the English detective novel; to become a very bad but very passionate horseman, and so on. I do not think that I have ever lived more gaily, in the everyday world, than precisely in this period, which brought with it for my theology what appeared to many to be a monkish concentration.

I have no idea what diagnosis the psychologists would make of me on the basis of these facts. And I must almost fear that serious Christians will doubt whether the change during this time really has consisted in a "deepening" within me. But be that as it may and let one construe it as he will. The fact is that the danger of falling into an abstract negation of the world—into which some have apparently already seen me fall—has never worried me less than today. I must rather set it down as fact that during these last ten years I have become, *simultaneously,* very much more churchly *and* very much more worldly.

## V

The *application* I had to make was intimately connected with the already mentioned name, Hitler. Just about this same time of the year in 1928, I sat at this same desk in a small house of my own in Münster in Westphalia—a Prussian professor and, after seven years spent in Germany, nearly on the point of becoming something like a "good German." But seven years later, in 1935, during which time I had moved from Münster to Bonn, I had been discharged from my excellent teaching work there, and today I find myself, like a mariner temporarily res-

cued from the gale, here in my native city, Basel. A decade ago I should never have dreamed that such a thing could happen to me. Doubtless between that time and today a considerable change in my position and line of action has taken place, not with regard to the meaning and direction of my accumulated knowledge but rather with regard to its application. For this change I am indebted to the führer!

What happened? First of all this happened—and this one must keep clearly in mind while seeing the whole—there was given me a gigantic revelation of human lying and brutality on the one hand, and of human stupidity and fear on the other. And then this happened: In the summer of 1933, the German church, to which I belonged as a member and a teacher, found itself in the greatest danger concerning its doctrine and order. It threatened to become involved in a new heresy strangely blended of Christianity and Germanism, and to come under the domination of the so-called "German Christians"—a danger prompted by the successes of National Socialism and the suggestive power of its ideas. And it happened further that the representatives of the other theological schools and tendencies in Germany—Liberal, Pietist, Confessional, Biblicist—who had previously, in opposition to me, put so much weight on ethics, sanctification, Christian life, practical decision, and the like, now in part openly affirmed that heresy and in part took up a strangely neutral and tolerant attitude toward it. And it happened further that, when so many fell into line and no one seriously protested, I myself could not very well keep silent but had to undertake to proclaim to the imperiled church what it must do to be saved.

All that was indeed what in America is called an "experience" and is, as such, so highly regarded there. But just what was the situation with regard to this "experience"? In that first series of pamphlets, *Theologische Existenz heute,* published in June 1933, I still had nothing essentially new to say. At that time I said rather just what I had always tried to say, namely, that beside God we can have no other gods, that the Holy Spirit of the Scriptures is enough to guide the church in all truth, and that the grace of Jesus Christ is all-sufficient for the forgiveness of our sins and the ordering of our lives. But now, suddenly, I had to say the same thing in a situation where it could no longer have the slightest vestige of an academic theory. Without my wanting it, or doing anything to facilitate it, this had of necessity to take on the character of a summons, a challenge, a battle-cry, a confession.

## VI

The thing that has changed, therefore, has not been me, but the situation in which I have spoken and the resonance with which I have had to speak. That has changed tremendously. Accordingly, the ensuing repetition of my doctrine and teaching became—of its own accord and paralleling its deepening because of this new situation—practice, decision, action. And so one day, to my own surprise most of all, I found myself standing in the very midst of church politics, engaged in collaboration in the deliberations and decisions of the Confessional Church which had been assembling since 1934. Voluntarily, and not always according to the desires of my German friends, I have continued this collaboration from Switzerland and intend to keep on with it.

What was and what is at stake? Simply this, to hold fast to and in a completely new way to understand and practice the truth that God stands above all gods, and that the church in *Volk* and society has, under all circumstances, and over against the state, her own task, proclamation and order, determined for her in the Holy Scriptures. Despite the fact that even today many in the Confessional Church will not see and admit it, there could have been no other outcome than that this truth of the freedom of the church, despite the claims of National Socialism, should come to signify not only a "religious" decision, not only a decision of church policy, but also and *ipso facto* a political decision. A political decision, namely, *against* a state which as a totalitarian state cannot recognize any task, proclamation and order other than its own, nor acknowledge any other God than it itself, and which therefore in proportion to its development had of necessity to undertake the oppression of the Christian church and the suppression of all human right and freedom.

Behind this heresy, which I saw penetrating into the church, there stood from the very beginning the one who soon stepped out as the far more dangerous adversary, the one hailed at the beginning—and not least by many Christians—as deliverer and savior: Hitler, himself the personification of National Socialism. The church-theological conflict contained within itself the political conflict, and it was no fortuitous happening that it revealed itself more and more as a political conflict. Because I could not hide this fact from myself and others, because I could not very well begin my lectures in Bonn with the salutation to Hitler, and because I could not very well swear an unconditioned oath of allegiance to the führer, as I should have to do as the holder of a state office, I lost my position in the service of this state and was forced to quit Germany.

Meanwhile the anti-Christian and therefore anti-human essence of National Socialism revealed itself more and more distinctly. At the same time its influence over the remainder of Europe alarmingly increased in proportion. The lies and brutality, as well as the stupidity and fear, grew and have long since grown far beyond the frontiers of Germany. And Europe does not understand the danger in which it stands. Why not? Because it does not understand the First Commandment. Because it does not see that National Socialism means the conscious, radical and systematic transgression of this First Commandment. Because it does not see that this transgression, because it is sin against God, drags the corruption of the nations in its wake.

So it came about that despite my desires I had to persevere in my opposition to National Socialism even after I had returned to Switzerland, for the sake of the preservation of the true church and the just state. On that account I am labeled a sort of "public enemy number one" in Germany, and must see all my writings put on the index of forbidden books. During the Czechoslovakian crisis I sent a letter to Professor Hromadka in Prague, in which I wrote that at the Bohemian frontier not only the freedom of Europe but also that of the Christian church was to be

defended. This letter has brought down upon me manifestations of wrath, or of anxious "discretion," from many countries, and especially of course from Germany. I hope that we will not wake up too late and too painfully from this sleep in which, in company with many others, Christian circles in the countries of Europe still think they are allowed to indulge themselves.

VII

People have been very much astonished about the "change" in my stand, and not least in so far as the "change" has been of this latter sort. They were astonished, first, when I began to become what they called, "church-political," and later they were more astonished when I began to become out-and-out "political." But I should like to be allowed to say that anyone who really knew me before should not now be so very much astonished. In particular I have never been ready to call good that ominous Lutheran doctrine according to which there belongs to the state a "right of self-determination" *(Eigengesetzlichkeit)* independent of the proclamation of the gospel and not to be touched by it.

Since, as well as before my change, my theological thinking centers and has centered in its emphasis upon the majesty of God, the eschatological character of the whole Christian message, and the preaching of the gospel in its purity as the sole task of the Christian church. The abstract, transcendent God, who does not take care of the real man ("God is all, man is nothing!"), the abstract eschatological awaiting, without significance for the present, and the just as abstract church, occupied only with this transcendent God, and separated from state and society by an abyss—all that existed, *not* in *my* head, but only in the heads of many of my readers and *especially* in the heads of those who have written reviews and even whole books about me. That I have not always succeeded, in former times and also today, in expressing myself in a manner comprehensible to all, is a part of the guilt which I certainly impute to myself when I see myself surrounded by so much anger and confusion.

Does the change in me represent anything more than this: that the practical relevance, the struggle and the confessional character of my theological teaching have become visible to many, and now for the first time to most, against the background of a time which has taken shape at the hands of National Socialism? Contrary to the opinion of many, to whom it seemed that I was drawing an empty bow for the sheer sport of it, I have quite apparently had an arrow on the string and have taken a shot. It would be well if some, looking on what has happened, would now at last comprehend how the whole thing was meant all along! Have I now all of a sudden become an activist, a believing democrat, or some sort of "crusade" preacher? And was I perhaps before a quietist, utterly lacking in decision and deed? What can be the meaning of such accusations? Read Matthew 11:16-19!

Sometime or other in the future (perhaps even soon) Hitler will no longer be with us. Then also my attitude and function will no longer need such a luridly contradictory and opposing character as it needs *must* have today. And will I then have to prepare some sort of another surprise for my friendly and unfriendly judges? Or shall it then be possible for me belatedly to make clearer to them what to them seems so full of contradictions in what I did yesterday and am doing today? I do not know. This way or that, I hope that it may still be given to me tomorrow, under perhaps once more very much changed circumstances, to be immovable but also movable, movable but also immovable. However, I am glad not to have been asked here for a picture of the future, of what is to happen between 1938 and 1948! The "autobiographical" answer to the question put I consider to have been given, and thus to have effected the desired *parergon*.

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*This concludes not only Dr. Barth's article but the series of thirty-four articles on "How My Mind Has Changed in This Decade." A series of four articles by the Editor of The Christian Century interpreting and evaluating the series will begin in the issue of October 4.*

# VERSE

## *On Leave*

HOW peacefully the moonbeams rest
Upon these hills! This swinging tree
Lulls birds to sleep upon its breast;
It fears no war. It does not see
Its comrades stripped and drooping, bare—
Which yesterday was green and fair.

This village, hill-girt all about—
Its mill wheel grinds no grist,
The water wastes, the dam is out—
Here is not war. Strong men are missed
But many maimed, in sorry plight,
Creep by; drawn curtains quench the light.

It may have been a town like this,
A village calm, which war had spared,—
I loosed a bomb, and watched it kiss
A red-tiled roof. I had not dared
To rain malign destruction down,
Had I first known this quiet town.

WILL W. DILLON.

## *The Intolerant*

THE ARCHITECTURE of his mind is firm,
Built solidly of what he chose to learn,
Of monolithic fact, close-columned, set
Enduringly. And we discern
What what upheaval thought must go
Beyond the narrow portico.

These are not moveless things, we say;
These are mere shadows from the walls;
These need not be a barricade
For many doors and many halls.
If he has heard, we do not know—
Perhaps no word had room to go.

KEITH THOMAS.

# Disfranchised Dixie

By Wayne Gard

IN EIGHT southern states, where half the otherwise eligible voters are denied the ballot because of their poverty, a revolt is under way. From the green hills along the Shenandoah to the dusty sagebrush on the banks of the Rio Grande, disfranchised citizens are calling for abolition of the poll tax as a prerequisite to voting. Recent victories in Louisiana and Florida have encouraged them to hope for a clean sweep. If they win in time their victory may have a big influence in control of the 1940 Democratic convention.

Thousands of men and women who live in weather-beaten cabins and dine on sowbelly and turnip greens never have voted because they could not afford the luxury of poll-tax receipts. This tax, which ranges from one to two dollars a year, still exists in Alabama, Arkansas, Georgia, Mississippi, South Carolina, Tennessee, Texas and Virginia. Four of these states exempt those voters past 60 years of age, and two exempt all past 45; others require poll-tax receipts of all voters. Some states require receipts for the preceding three years, or even proof that all back poll taxes have been paid since the voter was 21. Usually the last day for payment is January 31—months ahead of the election.

### *Keeping the Poor from the Polls*

Denounced by President Roosevelt and by liberal and labor leaders in the south, this archaic tax keeps the poor from the polls and allows cliques of economic royalists to dominate the south and head off progressive legislation. Effects of the tax can be seen by analyzing the vote by states in any national election. In the 1936 presidential election, the poll-tax states—then nine—sent only 24 per cent of their voters to the polls, while in the other states 72 per cent voted. The vote varied from 13 per cent in South Carolina, a poll-tax state, to 88 per cent in West Virginia, which does not require tax receipts at the voting booths. In 1928, Herbert Hoover carried Texas by gaining a mere 12 per cent of the potential electorate.

Defenders of disfranchisement answer these figures by saying that in the south the election amounts to little; that only the Democratic primary counts. But this argument comes to little when comparison is made between southern and border states that retain the poll-tax requirement and those that have abolished it. Virginia, with 1,300,000 residents of voting age, cast 334,590 ballots in 1936, while Maryland, Kentucky, North Carolina and West Virginia—comparable in total and Negro population—cast 624,896, 926,199, 839,462 and 829,945 votes respectively.

Adopted as a measure to keep the Negro from voting, the poll tax is defended on this ground today. Yet its main effect is to disfranchise the poor white, since the Negro would still be kept from the ballot box by other devices. In Virginia, in spite of its poll tax, Negro votes form a larger proportion of the total than in North Carolina, which abolished its poll-tax requirement many years ago. Yet in the 1936 election, as already noted, North Carolina cast more than two and a half times as many votes as Virginia.

### *Beloved by Demagogues*

Opponents of full suffrage contend also that dropping of the poll-tax requirement would encourage the election of demagogues. As if the poll-tax states did not now put more demagogues in public office than any comparable group! Only voters who paid their poll tax sent to Washington or to the state capitols such rabble-rousers as Cole Blease, Theodore G. Bilbo, W. Lee O'Daniel and the late Huey Long, whose election took place before Louisiana dropped her poll tax.

The standpatters disclose their real purpose when they defend the poll tax as a bulwark against social and economic reform. They know that, in general, the eight poll-tax states are the least progressive in the country, the most laggard in labor and health legislation, the lowest in literacy, and the most indifferent to the plight of the impoverished tenant farmer and his rickety children. They know, too, that if the poor whites are allowed to vote some of these conditions may gradually be improved—at the taxpayers' expense.

In many southern counties, the poll tax is a convenient device to keep control of the vote in the hands of a courthouse ring or a handful of industrial employers. With only 20 to 50 per cent of the adults given the ballot, the voters are kept in hand much more easily. Despite bans in the statute books, political bosses often pay the poll tax for their ragged retainers, while employers see that the tax is paid for those of their workers who can be counted on to vote as they are told.

### *Agency of Corruption*

Ever since the Romans levied it on subject peoples, the head tax has been an instrument of oppression and injustice. Aristotle described it as a "most ignominious imposition" which "none but slaves paid to their tyrants"; and in 1381 Wat Tyler led English peasants in an armed rebellion against the decree of this inequitable tax. In the American colonies, the British slapped on a poll tax in 1663. Opposition to this levy was a factor in leading North Carolinans, a century later, to issue the Mecklenburg Declaration of 1775, a forerunner of the Declaration of Independence. Abolished by the Revolution, the poll tax as a prerequisite to voting did not reappear until late in the last century, when eleven southern states adopted it as a means of evading the fifteenth amendment to the Constitution, which gave Negroes the right to vote. A quarter of a century ago, fourteen states required voters to show poll-tax receipts.

In addition to seeking individual and social justice, the present movement for repeal of the poll tax seeks to remedy two special conditions that have arisen during the last few years. One is that six of the eight poll-tax

states by exempting the aged from the tax give this group an abnormally large representation at the polls. Thus the special interests of the elderly are likely to get more attention than they deserve and legislatures are pressed to enact visionary pension schemes. Texas had an example of this in 1938 when thousands whose last presidential vote went to Bryan swamped the polls to cast their ballots for W. Lee O'Daniel, who promised that if made governor he would give big pensions to all the old folks, whether they needed money or not.

### *Loss of Party Power*

The other new argument against the poll tax is that it prevents the south from having proportionate representation in the Democratic national convention. Formerly, with the two-thirds rule for nominations and with the number of seats for each state based on total population figures, the south enjoyed perhaps more power than it deserved at party conventions. But with the 1936 abolition of the two-thirds rule and a change in the basis of representation, this advantage is lost. Since, beginning with 1940, representation will be on a basis of the number of Democratic votes cast in the previous presidential election, the poll-tax states will find their delegations seriously curtailed.

Despite its name, the poll tax is in reality a voluntary payment for the privilege of voting. Little attempt is made to collect it from all adults. In most of the states affected, the only persons who receive any written notice of the poll tax are those who pay taxes on real estate. Propertyless citizens must mark their calendars or depend on newspaper reminders to pay this levy ahead of the deadline. Those who fail to pay the tax incur no penalty except loss of their right to vote. Essentially the poll tax is a membership fee in a political club that runs the government in eight states.

Repeal of the poll-tax requirement for voters has resulted uniformly in a large increase in the vote cast. Recent Louisiana elections have recorded from 25 to 30 per cent more ballots than those held before repeal of the poll tax a few years ago. In 1938 the Democratic primary in Florida—the first held there since repeal of that state's poll tax—brought out the largest vote in the history of the state. Compared with a previous record of slightly more than 300,000, the 1938 primary brought about 415,000 voters to the polls.

In 1938 Texans elected as governor a dimpled flour salesman who could not vote because he had not paid any poll tax for years. One of O'Daniel's few campaign planks was repeal of the poll tax. But soon after his election he made a truce with the state Democratic machine, which wants the tax retained, and as governor he has taken no action toward carrying out his campaign promise to abolish this price on votes.

### *Fight Covers the South*

Elsewhere the fight against the poll tax has more able leadership. In Virginia, where the levy is defended by machine bosses like Senator Carter Glass and Senator Harry F. Byrd, strong opposition comes from able newspapermen, including Virginius Dabney, editor of the Richmond *Times-Dispatch,* and from labor unions and organizations of consumers, women and war veterans. In other states the fight for repeal gains support from Senator Lester Hill of Alabama, Barry Bingham, publisher of the Louisville *Courier-Journal* and the Louisville *Times,* and John Temple Graves 2d, who writes a column that appears in a number of southern newspapers.

The slow progress made thus far by the repeal movement has not discouraged its backers. In Tennessee fifteen legislatures have turned down bills to do away with the poll tax, but the demand for universal suffrage comes back stronger after every rebuff. The repeal drive has gained fresh momentum from President Roosevelt's outspoken condemnation of the poll tax as a prerequisite to voting and from a similar expression voted unanimously by twenty-nine southern leaders who met recently at Atlanta under sponsorship of the Southern Policy Committee.

Until the eight backward states repeal their poll taxes they cannot fairly call their elections democratic. As long as the ballot is given to the planter and the banker but is denied to the hillbilly and the cotton cropper, because they do not choose to let their children go hungry for the sake of voting, elections cannot express the popular will. But the new Jacksonian crusade promises to break through the poll-tax barrier against democracy. When it does, the south may have less occasion to be sensitive about shocking health conditions, inferior schools, child marriage and notoriously lax labor legislation.

## *VERSE*

### *Need for a Voice*

*And He brought him forth abroad, and said, "Look now toward heaven, and tell the stars, if thou be able to tell them."*

BECAUSE we have come to take for granted stars,
Much we have need, in this our time of drouth,
Of summons, "Go, and number, if you can,"
That we may lay the hand upon the mouth.

EARL DANIELS.

### *Harvest Soliloquy*

IN autumn, hearts must circle on their track
As travel-weary birds upon their course.
The freedom summer granted eddies back
In glad fulfillment or in bleak remorse.
A hundredfold, or nothing profited—
The autumn tells the chronicle entire:
The wilding, willful journey summer led,
Vagaries and fleet promptings of desire.
Defying calculation, autumn yields
Strange harvest from the nurture summer gave:
She gathers increase in neglected fields,
Or sometimes scorns what cautious thrift would save.
The poppies that persisted in the wheat
Served beauty when eyes hungered and would eat.

ELINOR LENNEN.

# The Butting Rams of the Holy Ghost

By Arthur W. Hewitt

IF the title is blasphemous, God forgive me! But this is Sunday night and as I look into the open fire at "Highland Manse" my thoughts race like mad horses, and will be tethered to no conclusion, all because of the unbelievable thing to which I was eye and ear witness this afternoon in a rural church. The rural church is my lifelong ecclesiastical love. I attend her services in many places, so (with all names fictitious) I want to tell you the true story of today.

## I

Burnlindale is a tiny little Methodist church out of which several preachers have gone into the ministry. It has an afternoon service because the pastor is Angus Dumbarton, who has morning service in the near-by city of Inverlin. Raby Wentworth, a preacher without charge at present, teaches a class of fifteen-year-old children in the little church school which meets before service, and Mrs. Wentworth is superintendent of the church school.

But we have not yet introduced the leading character. Loon Ramblatt by his own boast was a bootlegger for forty years. Down and out, again by his own story, far from home he went to the river by night to jump in, and liquidate the debt of nature. Suddenly a Voice forbade the suicide. "Mistaken advice," say the scoffers.

But wait. Loon Ramblatt came home. No longer dissipated, he worked hard in his frugal gardens. Down the auto-crowded streets of Inverlin he drove his Rosinante horse and rickety buggy selling beans, the buggy all lettered over with chalk, "Jesus Saves," and the driver singing hallelujahs to the unjust but natural merriment of the street. But that is not all. His polynumerous family of children are now all brought to Sunday school and church. They read the Bible, even while good manners would suggest that they listen to the sermon; they seem devout, and their neighbors say that they act like little Christians. Their father seems a model of devotion and when he enters the pew he always . . . "gets down and smells of the end of it," say the scoffers.

Oh, no! The poor man prays. It warms the heart to see it. And how can one be so wicked as even to quote the scoffer at all? Because the ecstasy in Loon Ramblatt's soul is so critical of the orderly worship and the reasoned instruction of Burnlindale that he cannot abide it. His own soul is saved. He is full of the Holy Ghost—a quoted, not an ontological statement. In fact, he is the only power of the Holy Ghost in Burnlindale. This pastor is preaching only for money. This teacher (for has he not attempted interpretation?) has added to the Scriptures, and is a liar. The Sunday school superintendent was ill one Sunday, and that was evidence that she had grieved the Holy Ghost.

## II

In the terrible New England tornado a great elm tree crashed down through the home of Glines Brother and left it a ruin. Glines Brother, though not a churchman, is one of the best citizens of Burnlindale, and his wife has been for decades a church school teacher. But Loon Ramblatt scented iniquity and went to tell Brother that the Lord had punished him. The loss of the home was about trouble enough for one day, so Ramblatt was promptly and strongly advised to go to hell. I've belonged to the church since youth but my sympathies are with the adviser. Ramblatt started, but (Brother was too much of an optimist) he didn't get beyond Inverlin, which to be sure was on the way.

Now Angus Dumbarton is a very devout man and a deeply spiritual preacher, well trained and experienced, but unfortunately he gets $350 a year for preaching at Burnlindale, and greed should be rebuked. So when after service, in the kindness of his heart, the pastor each week gave Ramblatt a ride to Inverlin, he was subjected to such violent abuse in the name of holiness that in the name of decency he discontinued the jitney service.

Raby Wentworth was for a long time partial to Ramblatt. He pitied his ignorance; he honored his piety; he bore with him patiently. Because he had two boys in Wentworth's class, Brother Ramblatt in defiance of all grading attended that class to see that the teaching was correct. Was he not full of the Holy Ghost? It is hard to fight against the Holy Ghost! If you open your mouth will not the Holy Ghost fill it? He opened it. Halitosis came out, and universal condemnation was the result. Did Raby Wentworth warn him gently not to judge? I Corinthians 2:15 gave *him* the right to judge everybody and protected him from being judged by *anybody*. He said so plainly.

Then came the day when Raby Wentworth had to preach in University Village and his class was taken by a school teacher of beautiful Christian spirit. This was the opportunity of the Holy Ghost. Ramblatt ran away with the class, told the teacher she was of Satan till, enduring the insult no longer, the class was dismissed.

## III

All the foregoing is background for the incident of today. To have lived to see this in a Christian church! After two weeks of silence, Ramblatt today again assumed to act for the Holy Ghost. He interrupted the lesson with a tirade of uncharity which no rebuke or expostulation could stop. He accused the teacher of lies. The teacher had to wait for him to run down, then quietly finished his instruction and quit.

Pastor Dumbarton now appeared in the pulpit. He announced that he had frankly to take up before the church a serious matter. He was astonished to see posted in the entry of the church a thesis signed by Brother Ramblatt, with such accusations as would lay the latter open to penalties of the law. Ramblatt interrupted, but the pastor told him he had better understand that the church would stand no more trouble from him. Wentworth rose to support the pastor. There were laws in Vermont against dis-

turbing the peace; there were officers to enforce that law; now is the time to end such indecency. That night the state's attorney heard me tell the story as soon as I got home.

IV

But such mad, racing meditations! Am I, are we, inquisitors persecuting those who speak for conscience' sake? Yet, if so, is it right that normal children of the church should be overridden by absolute, self-righteous, fanatic conceit, dominating all with crazy incoherence, in the name of the Holy Ghost? Never! I will die for the faith that anything done in uncharity is not of God. The fruit of the Holy Spirit is love, not intolerance. But are *we* intolerant of poor Loon Ramblatt? I know the pastor and all concerned have gone the limit of patience and love, only to be insulted the more openly. Tyranny, intolerance, or what you will, so help me God, I will not see such fanaticism wreck a church while the laws of the state can keep the peace.

But softly! (my meditations run on) is it possible that Brother Loon Ramblatt really has the Holy Spirit (I wish the latter had him!) and that his soul is saved, but his mind has gone to hell? This is the nearest glimmer of conclusion I can reach. We talk (used to) of souls gone to hell. But how much more horrible are minds gone to hell! Into the hell of bigotry, of unwavering conceit, of thinking utter right of themselves and wicked wrong of others. Sincere, earnest? Yes, let God accept their souls. But their minds are now gone to hell, to the blackness of darkness forever and ever; for they cannot learn; they will quote the Bible exultantly, but they utterly close their minds to its exposition. Their minds have gone to hell. But alas! is not that ethic too? Were we not to love God with all our minds? If we are not our minds, what are we? "As a man thinketh in his heart, so is he."

Or is this the case? We are shepherds. But our sheep are not only the little white lambs of babyhood and the great black sheep of iniquity; not only the vast flock of dark gray sheep; but in the fold does God also have his butting rams? They were wicked so long that when conversion came their souls became so exuberant with the thrill of it that they just cannot understand that the Holy Ghost has anything at all to do with these quiet saints of Burnlindale who do not groan as if with bellyache all through prayer and sermon. If peace is possible otherwise, we must not grieve them away. Maybe the fold needs stirring up. If such old rams get in, they just have to butt around. If they stand by your side they will butt gloriously in your behalf. If by evil chance they get pointed toward you, they will just as quickly butt you over with horns single to the glory of God. But (to mix the metaphor) wherever they are, the bread of life is damaged by the butter.

V

Rev. Leonard Wooster, on becoming pastor of the Congregational church at Danville, Vermont, went to town meeting as good citizens should. After the important officers such as the selectmen were elected, a wag nominated the new minister for hog constable. The young pastor instantly countered: "Mr. Moderator! I came here to look after you people, thinking of myself as shepherd, but you know best!"

We love to think of ourselves as shepherds. Even if there are butting rams in the flock, the patient shepherd will express no preference. But the less godly crave to nominate them for mutton.

# *BOOKS*

## Union for Liberty

ANGLO-SAXONY AND ITS TRADITION. *By George Catlin. The Macmillan Company, $3.00.*

IT IS ONE of life's little ironies that Professor Catlin's thoughtful and scholarly contribution to the prevention of a war that seemed imminent even during its writing was published only three days before the war began. No book could prevent a war with only a three-day start! But though September 1 was the great divide between the war of nerves and the war of bombs, and the book is definitely dated as antebellum, it is not outmoded by the dire event. Indeed, the outbreak of actual hostilities gives more poignant meaning to its argument and invites a more careful consideration of its thesis.

Essentially the argument is this: There is an Anglo-Saxon tradition and there is a Middle European tradition. The present struggle is at bottom a conflict between these. These traditions are rooted in philosophy. They represent contrasted values and epistemologies. The Middle European tradition is rationalistic, a priori, dogmatic, intolerant. It deals with absolutes and universals. Its line of succession is from Descartes through Spinoza, Leibnitz, Kant, Hegel, Fichte, Karl Marx, to Lenin, Mussolini and Hitler. The Anglo-Saxon tradition is experimental, pragmatic, factual, tentative, open-minded, tolerant. It is at once humanistic (in the best sense) and scientific. There were foregleams of it in Duns Scotus and Roger Bacon, and it inherited the intellectual assets of the Renaissance in the field of science and philosophy (which found no congenial home in the Italy of the counter-reformation), but it derived directly from Francis Bacon, received its strongest impulse from Locke, was developed by the utilitarians, Bentham and Mill, and came to its modern expression in William James and John Dewey, in Jefferson and Lincoln. The political and social philosophies which animate the contending armies now in the field are the embodiment of these contrasting traditions. The present struggle is a battle between Marx and Locke!

The Anglo-Saxon tradition is a unity compounded "of humanism, of personality, of experiment, of liberty, of tolerance, of accommodation, of federalism, of democracy, of moralism, of public spirit." Yet it must be admitted, and the author underscores the fact, that British capitalism and imperialism have but imperfectly embodied the tradition. There is need to recover it as well as to defend it. Indeed, the first duty of the Anglo-Saxon peoples is to realize their own tradition, to revive their devotion to it,

and to purify the expression of it in their institutional life. He is not concerned about the defense of British "interests," but is immensely concerned about giving these principles full scope and embodiment. Internally, this will require such changes in the organization of industry that men who are politically free will not be economically in bondage. (He is a Fabian socialist, but says that "socialism" does not define the issue.) Externally, it calls for a "new commonwealth" of Anglo-Saxons and their dependencies, a "sovereign league of free nations"—not a free league of sovereign nations. This means, of course, a complete reorganization of the British Empire—indeed, its disappearance as an empire. If there cannot be such a sovereign league without a civil war, "then Stalin."

Americans will be quick to see in this argument an appeal to America to abandon neutrality and aloofness and cast in her lot with those who have been nourished in the same tradition. Is this, after all, another call to "make the world safe for democracy"? Obviously it is, in a sense, just that. Professor Catlin, having divided his working years about equally between Great Britain and the United States, is exceptionally equipped to appreciate the deep-lying unity of their spirit. In tracing the growth of the great tradition he takes the Atlantic ocean in his stride and passes without breaking his step from the British thinkers and doers to Jefferson, Lincoln, James and Dewey. But it must be remembered that he wrote this book when war was only an ominous possibility. He did not choose war even as a way of stopping Hitler. He was of the opinion that Germany must inevitably advance toward the east, in countries with which it has natural affinities, and his advice to England is "Wait!" because Germany's difficulties in the east will increase and bring its expansion to a necessary end. The possibility of a Russo-German understanding he sees as no more than a "five per cent chance." "Peace is the categorical imperative." It would be clearly unjust to read his words as propaganda for an alliance in war when he was so convinced that war was both unnecessary and unwise.

*Anglo-Saxony and Its Tradition* belongs on the same shelf with Streit's *Union Now* and Lionel Curtis's *World Order* (which was reviewed in these pages under the title of its original English edition, *Civitas Dei*). All are appeals for a revision of the concepts of nationality and sovereignty and the creation of a federal union of democratic states. Digging beneath the surface of present emergencies, Catlin finds the foundation for such a structure already laid in the Anglo-Saxon tradition (the French and the Scandinavians, the Dutch and the Swiss should have a share in it too, should they not?)—a foundation adequate to support a political structure big enough to add security to freedom, but on which we have been building our separate little houses of freedom without security and even (shame on us!) ambitious imperial edifices with neither security nor freedom.

W. E. Garrison.

# Militant Calvinist

Jedidiah Morse, A Champion of New England Orthodoxy. *By James King Morse. Columbia University, $2.50.*

JEDIDIAH MORSE wrote the first geography published in America, and thousands knew *Morse's Geography* who never heard of Morse the theologian. And he was the father of Samuel F. B. Morse, the portrait painter who invented the telegraph. But his life work, as he saw it, was the defense of orthodoxy against the inroads of Unitarianism. When Morse became minister of the church at Charlestown, near Boston, where he was installed on April 30, 1789—the day of Washington's first inauguration—he found what seemed to him a shocking degree of theological laxity and worldliness among the clergy and, to make it worse, there was such an era of good feeling among them that they freely fraternized and exchanged pulpits with reckless disregard of their doctrinal differences.

Both Arminianism and Unitarianism (the latter not at first under that name) continued to gain ground, the more perhaps because Calvinism itself was divided into mutually suspicious and censorious groups. Ten years later it was said that there was only one orthodox minister in Boston. Morse scented a conspiracy to introduce French influence. He attempted to form a Massachusetts Association on a creedal basis, and to conform Massachusetts Congregationalism to the Presbyterian pattern, as Connecticut Congregationalism already was in some degree, but the attempt failed and continued to fail. He founded a militant magazine, the *Panoplist,* in the hope of representing Moderate, Edwardean and Hopkinsian Calvinism. When Henry Ware, liberal, was elected Hollis professor of divinity at Harvard in 1805, Morse led the fight against confirmation by the board of overseers, of which he was a member, but he lost.

That marked the capture of Harvard by the liberals. Morse took a prominent part in the founding of Andover Seminary with the support of "all shades of Calvinism." It required quite a struggle, and perhaps a little chicanery, to keep the Hopkinsians from going off by themselves. He promoted the organization of a new church in Boston, frankly designed to draw members from the old ones which had turned liberal. Its motto was: "Come ye out from among them and be ye separate."

In fact, that might be called Morse's motto. Unitarianism was still the left wing of Congregationalism, and Morse's effort was to produce a separation. The immediate and undesired result was that his own church split and that presently his own part of it forced his resignation. When he retired, in 1819, the organization of the American Unitarian Association was still six years in the future.

Mr. Morse's monograph is a well documented study of so much of the story of the rise of American Unitarianism as is involved in the career of its most contentious and militant opponent.

W. E. G.

# Books in Brief

The Evangel of a New World. *By Albert Edward Day. Cokesbury Press, $1.50.*

Dr. Day, minister of the great Methodist Church in Pasadena, is doing the same thing in these lectures on behalf of the preaching ministry in the West that Stanley Jones tried to do on behalf of the missionary message after Madras—pleading for the prior allegiance of the Christian to the Kingdom of God. It is a magnificent plea, which the minister who reads it can translate directly into terms of his own preaching.

The Concepts of the Calculus. *By Carl B. Boyer. Columbia University Press, $3.75.*

Nearly everybody knows that the calculus was discovered by Newton and Leibnitz almost simultaneously and, as it has come to be generally believed, independently. But the roots of the idea go far back of that. The Greek philosophers and mathematicians made some approaches to the problem of measuring motion and variation and to the concept of the relation of one variable to another. Further contributions were made by medieval thinkers who are better known

in other connections—Roger Bacon, William of Occam, Duns Scotus—and by many others whose names are less familiar. More definite anticipations appeared in the late sixteenth century and the first three-quarters of the seventeenth. Without professing to write the history of all the branches of the calculus, Dr. Boyer traces the development of the main concepts and of the scientific and mathematical problems which led to formulations by Newton and Leibnitz and the principal developments since their time. The 25 pages of bibliography will be of value to special students.

THE MARCH OF MIND, A SHORT HISTORY OF SCIENCE. *By F. Sherwood Taylor. The Macmillan Company, $3.00.*

To put a history of science into 300 not very compact pages requires both condensation and selection. Within the limits imposed by his space, the author gives a readable and informing general survey of the development of scientific spirit and some of the more important landmarks in scientific discovery. The earlier part, on ancient and medieval science, is especially to be commended. One who seeks information on any particular topic from the renaissance to the present time will probably not find it. Obviously ten pages on the progress of physics since 1850 must be very sketchy. In discussing the conflict between science and theology at various stages—for example, with reference to the Copernican and Darwinian theories—the author might properly have observed that pathfinders in science have had to meet opposition from conservative scientists no less than from conservative theologians.

THE HIGH PLAINS, POEMS. *By Kenneth Porter. John Day Company, $2.00.*

Mr. Porter would have written poetry, and good poetry, even if he had not lived in Kansas, but he would not have written these poems. Kansas furnishes the atmosphere, the background and the suggestion for about half of the poems in this book and, without being in any sense booster verse, they make one think better of Kansas, however well one thought before. As to the quality of thought and expression in the others, the readers may judge from this quatrain which has two or three good meanings and in one of them is, in the reviewer's opinion, a singularly subtle and powerful suggestion of the essential truth about the products of man's industry and ingenuity and the life of his spirit:

They haled him trembling to the Judgment Seat.
"O Lord, the man who made the nails that pierced Thy hands and feet!"
The Master laid a thin scarred hand upon the shame-bowed head.
"They were good nails," He said.

# Books Received

*Monkshood.* By Eden Phillpotts. Macmillan, $2.00. Mystery story.

*The Stuff of Life, A Book of Fortitude and Fellowship.* By Joseph Fort Newton. Harpers, $2.00. A second book (the first was *Living Every Day),* consisting of selections from Dr. Newton's syndicated "column" in the daily press. This is inspirational literature of a high type.

*Where My Caravan Has Rested.* By Burris Jenkins. Willett, Clark & Co., $2.00. (To be published Oct. 2.)

*The New England Mind: The Seventeenth Century.* By Perry Miller. Macmillan, $3.75. (To be reviewed.)

*Files on Parade.* By John O'Hara. Harcourt, $2.50. (To be published Sept. 21.)

*Let Us Pray.* By Robert French Leavens. Mills College, California. Prayers, printed in free verse form, developed for use in the chapel of Mills College, of which the author was chaplain for fifteen years.

*Saints in Action.* By Dumas Malone. Abingdon, $2.00. (To be reviewed.)

*The Study of Theology.* Edited by Kenneth Escott Kirk. Harpers, $3.75. (To be reviewed.)

*Snowden's Sunday School Lessons, 1940.* By Earl L. Douglass. Macmillan, $1.50. The Snowden "practical expositions of the International Sunday school lesson" are a classic series of lesson annuals. Dr. Douglass ably carries on the succession. The volume will be chiefly useful to senior and adult classes and their teachers.

*Hinduism or Christianity?* By Sydney Cave. Harpers, $2.00. (To be reviewed.)

*A Lectionary of Christian Prose from the Second to the Twentieth Century.* Compiled by A. C. Bouquet. Longmans, $3.00. This splendidly rich and varied body of Christian literature is designed primarily for use as supplementary to the scriptural portions in Anglican services. The selections are arranged under the Sundays of the church year, three to a Sunday. Most of them are equally adapted to use in other churches or to private reading. The publisher describes the volume as representing a "comprehensive orthodoxy," but the emphasis should be upon the adjective. Among the authors from whom selections are taken are Augustine, Bernard of Clairvaux, Chaucer, Bacon, Loyola, John Donne, Pascal, Newman, Temple, Chesterton, Emerson, Schweitzer, Laura E. Richards and Bernard Shaw. A company as varied as the Canterbury pilgrims.

*Preaching the Gospel.* By Howard Chandler Robbins. Harpers, $1.50. (To be reviewed.)

*We Went to War.* By H. D. Gallaudet, Coward-McCann, $2.00. Six months ago these poems of the World War, clever descriptions of personalities and records of camp life and battle, would have seemed to come too late. Now they seem almost contemporaneous. The author was a minister and a social worker before he became an artillery captain. He evidently learned a great deal about the men who go to war. What he learned about war he expresses with reserve. Perhaps he shares the bewilderment of one of his wounded characters: "'Why, God? why, why?' he sobbed, wrestling with death." Well, why?

*Suffering, Human and Divine.* By H. Wheeler Robinson. Macmillan, $2.00. (To be reviewed.)

*The Hebrew Moses, An Answer to Sigmund Freud.* By Trude Weiss Rosmarin. Jewish Book Club, 110 W. 40th St., New York, 60 cents. Freud laid himself wide open to such a scholarly answer as this. The fight between fancy and history seems scarcely fair, but Freud asked for it.

*Chorus of Bird Voices, Sonnets, Battledore, Unconventional Verse.* By William Bacon Evans. Author, Moorestown, N. J., 25 cents.

*Expository Preaching.* By R. Ames Montgomery. Revell, $1.00. The professor of homiletics at the Presbyterian Theological Seminary, Chicago, believes that a return to preaching founded on exposition of the Bible is needed if the distracted world is to be induced to give attention to the Christian message. A brief statement of the case for expository preaching is followed by many illustrations of good examples of that art.

*Pacifist Program in Time of War, Threatened War or Fascism.* By Richard B. Gregg. Pendle Hill Pamphlet Number Five. Pendle Hill School, Wallingford, Pa., 10 cents. (To be reviewed.)

*The Depression.* By Fred F. Truhlar. Dorrance, $1.00. Much pertinent information as to the nature of our economic problem, but little as to how to solve it. One thing the author is sure about: the solution will not be found in inflation, money tinkering or changing the banking system.

*Mexico in Transition.* By Clarence Senior. League for Industrial Democracy, 15 cents. Mr. Senior testifies to the importance of the gains being made under Cardenas; he also believes that interference by the United States would throw Mexico into the arms of fascism.

*A Hellenistic Greek Reader.* By Ernest Cadman Colwell and Julius R. Mantey. Univ. of Chicago Press, $2.00. (To be reviewed.)

*The Psychology of Parent-Child Relationships.* By Percival M. Symonds. Appleton-Century, $2.00. Another volume in the

Century Psychology series, by a professor at Teachers College, Columbia. That should be sufficient to indicate its importance and responsibility. It contains many case studies, gathered by psychologists all over the United States.

*Camps and Cottages. How to Build Them Yourself.* By Charles D. White. Crowell, $2.00. The title tells the whole story. No detailed plans, but clear instructions in the "how" of simple carpentry, etc.

*God of the Living.* By R. H. L. Slater. Scribners, $2.50. (To be reviewed.)

*Americans in the Making.* By William Carlson Smith. Appleton-Century, $3.75. (To be reviewed.)

# CORRESPONDENCE

## In Hours of Uncertainty

EDITOR THE CHRISTIAN CENTURY:

SIR: It is with a great surge of joy that I have read my Christian Century for September 13. I turned to it on returning from a three-day convocation, full of uncertainty, to find my copy as clear as a drink of cold water.

Leyden Fellowship House, Chicago. IRENE RUETENIK.

## For Whom Is War a Crime?

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot quite see the rationality of the thinking of your correspondent from England when he says (September 6): "It is certainly true that the nation is united. . . . If war should come the nation would certainly be much better prepared than it would have been a year ago. . . . This country will be ready to support, though it hates, a war." And a little later he quotes with evident approval the archbishop, who calls for "prayer that even now the *crime* and horror of war may be averted. . . . Justice can never be done if violence is used."

Does your correspondent or the archbishop mean that war is a crime for the other side only, while for England it is a holy war, even though she has not been attacked? That justice cannot be done if violence is used by the other country? Hitler and Germany, of course, say the same thing, *vice versa.*

Chicago. HENRY HUIZINGA.

## Are Peace Prayers Too Late?

EDITOR THE CHRISTIAN CENTURY:

SIR: A farmer expects to harvest a crop of the same nature as the seed he sows. In a home where all work for the good of all, the result will be peace because of the nature of such cooperative actions. It is the same in a community, a state, a nation or the world. Peace is the result of actions that were performed in the past. For the church and religious leaders to call on men and women to pray for world peace today is comparable to a farmer praying for a harvest of a different nature from that of the seed he has sown. It is one way by which the church is hindering, even killing, the spread of Christian truth.

Sunderland, Mass. CHESTER WARNER.

## Shall One Man Dictate?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Europe's Fateful Hour," seems to me to obscure the real issue at stake in the present conflict. I agree with you that Germany has a good case for a complete new deal in Europe. I believe that liberally-minded Britishers would agree. I think there is plenty of evidence in the pre-war negotiations to indicate that the British government would have agreed to a conference looking toward such a new deal. I agree with you that the case of Danzig and the Corridor is highly debatable. I agree with what you say about the governments of Poland, Greece and Rumania. Nor do I hold any brief for the British Tories. But all that, it seems to me, misses the point—obscures the real issue. The issue, as I see it, of the present conflict is this: Shall one man, shall one government dictate to the world what changes shall be made in the political scheme of things in Europe? Chamberlain humbled himself at Munich (necessarily perhaps). He gave Hitler what he wanted. And he was betrayed. I cannot for the life of me see what alternative he had this time save to resist to the end a political method which is so obviously without justice and without moral justification, to say nothing of British interests.

I am deeply opposed to war. I agree with you in all you have ever said in condemnation of war. I appreciate that you are trying now to help your fellow Christians to see beneath the surface in the present crisis. But I do not believe that truth and peace can be served by slurring over the most vital facts in the situation, which concerns the German government's treacherous and intolerable methods of pursuing its ends.

Trinity Episcopal Church, Buffalo, N. Y. WILLIAM THOMAS HEATH.

## No Cash-and-Carry

EDITOR THE CHRISTIAN CENTURY:

SIR: "Re-enactment of cash and carry provisions therefore should be the first act of the expected special session of Congress" in your otherwise excellent editorial, "Well Said, Mr. President," gave me a jolt which was by no means a knockout. Just how you, from a Christian point of view, can hold and express that judgment I cannot understand—nor from the point of view even of our own national interests. Is it shaped by a pro-English sympathy? Though I myself was Scotch-Irish two hundred years ago, I cannot for the life of me see the right of any such action by our Congress at its next session or any later session. Perhaps it is the "Irish" of it in me.

Senator Borah and his go-alongers in Congress have my confidence yet, as throughout his career in Congress. More power to him upon this issue is my wish and will be my effort, unless you or someone else can enlighten me as to the rightness of favoring the British-French "dog in the manger" international policy which has produced this catastrophe.

Chicago. NORMAN B. BARR.

## What Is a Lynching?

EDITOR THE CHRISTIAN CENTURY:

SIR: About ten days ago near the small Texas hamlet of Terrell, 32 miles from Dallas, a white woman reported that she had been the victim of a criminal assault and gave the police the description of a Negro as perpetrator. For a whole day and night a posse of citizens searched for the assaulter until finally a man was found who seemed to answer to the description. He was apprehended a few miles from the place where the crime is alleged to have happened. The Negro, heavily manacled, was hurried to Dallas' lynch-proof, skyscraper jail and promptly indicted for the crime, which is a capital offense in Texas.

With the speed with which such cases are handled in the south, under a change of venue the Negro, guarded by 15 officers and a half-dozen Rangers, state police, left Dallas last Monday for Kaufman, county seat of an adjoining county. Promptly overruling a defense motion to quash the indictment on the claim of racial discrimination in the selection of the grand jury, and in the face of several witnesses, including Judge Joel R. Bond, chief justice of the Texas court of appeals, who stated that Negroes had never been summoned for grand jury service in Kaufman county, the trial was under way and the testimony taken. After a characteristically short trial in which a Negro's life was at stake, the case was turned over to the jury who deliberated for five whole

minutes, and returned with the verdict, "Guilty as charged," with the punishment electrocution.

Instead of jubilating overmuch about published statistics the compiler who is really desirous of giving a true picture of the trends in regard to lynching must make some note of convictions of this sort. In what respect does the above recital differ from the story of any other lynching?

Dallas, Texas. FRITZ CANSLER.

## A Differing Estimate

EDITOR THE CHRISTIAN CENTURY:

SIR: Since I appreciate the fine work which The Christian Century has done in behalf of better moving pictures, I am even more distressed that you have given space to the National Film Estimate Service's laudatory evaluation of "Our Leading Citizen." Well known moving picture critics give a quite contrary estimate. Howard Barnes, moving picture critic of the *New York Herald Tribune*, declares that this is a "distorted reflection of current events. 'Our Leading Citizen' has only a surface relation to reality." Frank S. Nugent of the *New York Times* points out that Mr. Cobb (Irvin S.) "as the author of the Paramount's remarkable social document, 'Our Leading Citizen,' presents the appalling spectacle of a man who is not merely beyond his depth but insists on showing off as he goes down for the third time."

I think that Mr. Nugent makes a good point when he further says: "We, the petty bourgeoisie, who have no share in such labor contests—except as the folk on the receiving end—will have to content ourselves by branding it an affront to intelligence and good taste. For nothing so synthetic, so confused and so full of balderdash has come this way in months. The pernicious part of it, unfortunately, is that there are, and will be, those who will accept Mr. Cobb's statement of the case as a complete dossier of fact."

Council for Social Action, KATHARINE TERRILL.
New York, N. Y.

## More Than a Matter of Nomenclature

EDITOR THE CHRISTIAN CENTURY:

SIR: I trust you will print, in the space provided for letters to the editor, this comment upon the article, "Shall We Go Holy Roller?" Therein the author made a serious mistake in using the terms "Holy Roller" and "holiness" synonymously. The one is a term applied to groups who indulge in extreme, unconventional, unseemly demonstrations in religious exercises. The other term describes a state of being. Both are often misapplied but should never be used companionably since they are by nature diametrically opposed and do not mix.

As for the much-scorned holiness doctrine, we should not forget that some of the present large liberal denominations began as holiness groups with the anointing of heaven, and some still embrace that doctrine in their creed though it is neglected by their ministry and denied by their laity. The first century church was a holiness church—a holy church. Therefore the church of God is today composed of only, and all, holy members.

We must agree with the aforementioned author that to "go holy roller" would be a sad mistake. But, if we do not go the holiness route we cannot go—to heaven.

Greenville, O. NAAMAN APPLE.

## Democracy and Christianity

EDITOR THE CHRISTIAN CENTURY:

SIR: Those thirty articles on "How My Mind Has Changed in This Decade" have been exceedingly illuminating. The one by Dr. Holt is one of the best, but the doctor, I think, goes a little awry when he says, "Christianity and democracy do not equate." They most surely do equate when truly and honestly applied. Of course, both Christians and democrats thus far have come far short of perfect application of their principles, but both of them are making prograss in that direction.

"Democracy badly needs some power which will sit up nights with humanity before men are ready to be good democrats," writes Dr. Holt. And that is just what Christianity is doing. Genuine Christianity is making good democrats and good democrats are mighty near the Kingdom of God.

Fairhope, Ala. H. D. WILLIAMS.

## Bring Out the Whole Cat!

EDITOR THE CHRISTIAN CENTURY:

SIR: The account of the World Conference of Christian Youth in your August 23 number tells either too much or too little. It represents the conference as managed, in an important matter, by overhead ecclesiastical powers—not only managed, but thwarted—but these powers are not named, nor is any hint given concerning their method of manipulating 1,400 young men and women who are represented as having a mind of their own. If there is any good reason for withholding the names of these manipulators, there must be equal reason for silence concerning their manipulations, and in this case your correspondent tells too much; but if it is proper to mention their conduct, failure to name them amounts to letting the nose of the cat out of the bag, but not letting out the cat. Is it too late for The Christian Century to follow its many precedents of printing the whole truth even though it be disagreeable?

At another point also your correspondent tells either too much or too little. What, precisely, was the division of sentiment and policy between the Americans "almost to a man" and the other delegates? What differences in the interpretation of the Christian religion here emerged? How are these differences related to contemporary social strains and stresses?

In short, what *was* the first World Conference of Christian Youth anyhow?

Claremont, Calif. GEORGE A. COE.

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EDITOR THE CHRISTIAN CENTURY:

SIR: I am surprised that Dr. Coe does not recognize a cat by its nose! As I read his letter, he seems to want elaboration on names, methods, the nature of the controversy over public debate and collective resolutions at Amsterdam, and the bearing of this controversy on the contemporary social scene.

Perhaps it would be well to identify a few personalities who figured prominently in the conference. The Rev. H. L. Henriod (Swiss), general secretary of the World Alliance for International Friendship through the Churches, was chairman of the preparatory committee which arranged for the Amsterdam conference. R. H. Edwin Espy (American), secretary of the Ecumenical Youth Commission and an organizer of the youth section of the Oxford conference in 1937, was secretary. Dr. W. A. Visser 't Hooft, chairman of the World's Student Christian Federation and secretary of the World Council of Churches, was general chairman of the Amsterdam meeting.

At the outset, let it be said that there was no official statement from any of these persons on the subject of the four-way division at the Lord's table; that is, nothing more than what appeared in the handbook (a bare announcement) and in the service of preparation on Saturday night. There were rumors that the steering committee was blocking a united communion, and its answers to repeated questions were certainly ambiguous. Then again, however, there were rumors that the steering committee was as sorry about the split as were the young people, but could do nothing about it, because the Anglicans, the Eastern Catholics and the Lutherans, and perhaps others, insisted that they administer the rite according to their own rituals.

It is not impossible that the red scare figured in this situation. Shortly before the conference convened, a statement on **the** part of a British communist appeared in print. I have not seen the article, but it was reported to have made claims about the communist influence which would be felt at Amsterdam. The Roman Catholics picked up the statement and began a campaign against the conference. The preparatory committee communicated with England, found the claim unfounded, cleared themselves, and hushed up their critics. But in the experience they became nervous. They bent over backwards to avoid political judgments. (A

Catholic cabinet was being installed in Holland while we were there.) It may have been this scare which prompted the reservation of the Anglicans and the Lutherans. Of course, you understand this is my own theory, based on the few facts which we were given. The Archbishop of York, number two in the Anglican hierarchy, participated generously, as did the Lutherans; so perhaps I am all wrong. The friction seemed to rest more in Holland, and if pressure was brought to bear, I should be more inclined to think it came from Dutch sources.

This is as much as any reporter was able to discover about the unyielding attitude as regards the four communions. Dr. Coe seems to imply that the young people took it sitting down. We did not. Witness the fact that some Anglicans refused to go to their communion and came to the Free Church one instead. The latter was open, as I pointed out in the first report, to all members of the church of Christ in any of its branches.

Dr. Coe also raises a question about the conference policy on debate and formal resolutions. There was no debate in the general sessions. There was plenty in the small groups of thirty, into which the conference broke up for Bible study and discussion. Each of these groups was represented in a committee of chairmen, who compiled impressions and laid them before the general session on the closing day. There were no votes taken, and the so-called impressions were very neutral so far as contemporary problems were concerned.

It was this lack of opportunity to speak out against the problems of the world with one united voice of Christian youth that many of the delegates regretted. As I tried to indicate in the first report, the American caucus spent most of its time in parliamentary tangles on this subject, but later evolved a compromise which satisfied the majority. The difficulty was that the program had been set up one way, and changing it, while possible, would have meant a general commotion which no one seemed to invite.

Throughout the whole controversy, of course, two points of view were everywhere reflected. One maintains that the world is lost and man can never set it right. He can only bind himself into a fellowship of the saved and wait. This is the pessimistic, Continental type of theology which permeated the Amsterdam conference. The other point of view maintains that the world is a mess, but that God wills it to be different and works for its redemption through human lives who are called by him for the task. This is neither humanistic optimism, nor other-worldly pessimism.

Because the conference was concerned so much with its own sin and the formation of an ecumenical church, it neglected to say much about fascism, war, liquor, social injustice and insecurity. It dismissed all such things as ephemeral phases of the world's basic disease, its departure from God.

"What was the first World Conference of Christian Youth anyhow?" I have tried to point out its achievement in taking the young people into the ecumenical movement, its achievement in widening the horizons for young Christians, its achievement in focusing their thought upon the world's deep sin and deep need. These achievements satisfied Dr. Visser 't Hooft and the school of thought which he represents. It left some of the Americans a bit cold. But, on the whole, the conference was a plus sign in the history of Christendom, and its real success may lie in the future when some of these same young people begin to cross each other's tracks in the come-and-go of building up the world that the incurable optimists of the 1920's could not see was crumbling.

New York, N. Y. RICHARD T. BAKER.

## Better Than Martyrdom

EDITOR THE CHRISTIAN CENTURY:

SIR: "The Japanization of Christianity" is a profoundly disturbing article. But without excusing the Japanese one may well ask whether there is a country in the world in which Christianity has not been nationalized. What have coronations, state churches, Fourth of July and Memorial Day celebrations to do with Christ? And how long did it take our own ministers to awake to the full implications of their calling?

I am glad to learn of the life of the great Christian hero, Motokichiro Osaka. The time is again ripe for martyrdoms. But it seems to me that a word should be said in defense of Kagawa. It is possible to consider him mistaken in his tactics, but is it reasonable to suppose that a man who in his teens defied the military machine, who lived for years in danger of his life by disease or by the hand of man, who has labored and suffered unceasingly for the coming of the Kingdom, either fears death or has given his heart to Caesar? If he remains silent, doubtless it is because he feels that nothing can be accomplished by speaking out. In a culture which considers death a commonplace and life a thing easily surrendered, the influence of martyrdom might not be great. There are situations in which the acceptance of death is right and necessary; for other people, in other situations, it is nobler and infinitely harder to live. It requires great courage for an Osaka to defy the prevailing temper of his time and to accept persecution at the hands of his compatriots, but it may not be any easier for a Kagawa to stick patiently to his service of love for suffering multitudes, bearing in silence the misunderstanding of his colleagues the world around.

Chicago, Ill. EDITH LOVEJOY PIERCE.

## Co-ops in the Maritimes

EDITOR THE CHRISTIAN CENTURY:

SIR: Because a few so-called statesmen have taken steps which may blow western Europe into the third or fourth generation, a very important step in building economic democracy in this hemisphere has been shoved off the pages of our daily papers. August 21, 22 and 23, "forces of evolution" met in the little town of Antigonish, Nova Scotia, to take stock of the movement which has led to the organization of 700 cooperative credit unions, grocery stores, lobster factories, fish processing plants, handicraft associations, housing and medical projects. Today one-quarter of the million people in the Maritimes are directly or indirectly affected by this program. Since the extension staff of St. Francis Xavier University launched its program of adult education and economic action nine years ago, more than a thousand study clubs have enrolled 12,000 members who meet every week during the winter months to study the economic and social problems that face them and to take direct economic action to solve those problems.

Among the thousand delegates and visitors who crowded into the skating rink of the college, the only building large enough to house them, were coal miners from the industrial areas around Sydney where the miners work three miles under the Atlantic digging coal; steel workers; cod, halibut and lobster fishermen from Cape Breton and the Bay of Funday; farmers from Nova Scotia, New Brunswick and Prince Edward Island and a few hardy souls from Newfoundland where a program of adult education and cooperative organization is getting under way with the blessing of the government. Also at the conference were a hundred educators, churchmen and cooperative leaders from the United States and western Canada who came to Antigonish under the auspices of the Cooperative League of the U.S.A. to spend two weeks studying first-hand the methods of education and organization which have brought such amazing results in rebuilding the economic life of the people.

A. B. MacDonald, associate director of the extension department of St. Francis Xavier University, explaining the purpose of the "Antigonish Movement" for those who thought it just an adult education or cooperative movement, said: "Our movement calls for a complete program for social change. Adult education is its basis and cooperation its technique for establishing ownership of the homes, businesses and essential processes leading to economic independence and an effective voice in national affairs."

During the last ten years 50,000 persons in the Maritimes, most of them heads of families, have set up cooperatives to satisfy needs in the fields of finance, consumption, production, marketing, services, and recreation, Mr. MacDonald declared. "By such means the people are gaining their rightful ownership of essential economic processes. Without ownership no man can be a free and intelligent voter. With it he can refuse to barter his vote for money or a job and can take an intelligent interest in local and national affairs."

New York, N. Y. WALLACE J. CAMPBELL.

# NEWS *of the* CHRISTIAN WORLD

## Missionaries on Sunken Athenia

**Disciple Workers Were Returning from Congo—Episcopal Clergy Adopt Peace Resolution**

*(Correspondence from Michigan)*

DETROIT, Sept. 9. — Word has just reached our city that Rev. and Mrs. William H. Edwards, Detroit Disciple missionaries to the Belgian Congo, and their son Donald, were aboard the Athenia when she met her tragic fate in North Atlantic waters. They are reported safe in Scotland, but have lost all their baggage. Mr. and Mrs. Edwards were returning to Detroit after several years spent in the Belgian field. Donald Edwards, who joined his family in Europe, served as an official delegate to the World Conference of Christian Youth in Amsterdam.

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**Judge Upholds Union Of Methodists**

In the first case of its kind to reach an American court the legality of Methodist unification was decisively upheld in a decision recently rendered by Circuit Judge T. T. Jacobs in Sturgis, Michigan. Legal action was occasioned by the refusal of Rev. Lester Case, former Methodist Protestant pastor at Three Rivers, to give up his pulpit to his successor appointed at the Michigan Methodist Conference last June. The decision of the judge upholding the validity of the unification was, of course, a forgone conclusion. However, it will undoubtedly serve to soften some of the vigorous opposition which greeted the action in Michigan by a small constituency of Methodist Protestants.

* * *

**Archbishop Supports Catholic Labor Organization**

In a special Labor Day letter to the clergy of this archdiocese the Most Rev. Edward Mooney, archbishop of Detroit, asked his clergy to "enlist the interest of union men in your parish in the Detroit Association of Catholic Trade Unionists which endeavors to make Catholic members of labor organizations an intelligent and articulate force for sound American unionism in the Christian spirit." This statement summarizes in part the Catholic attitude and approach to the labor problem in our community.

* * *

**Central Church Projects Notable Forum**

For many years Detroiters have looked upon the lecture series conducted by the Central Methodist Church as one of the outstanding contributions to the cultural and academic life of our city. Again this year men and women of great ability and with widely diversified backgrounds will participate in the 32 mid-week lecture and fellowship meetings to be held in Central Church. The series will be opened by Prof. Preston W. Slosson of the University of Michigan speaking on "The World as John Bull Sees It." Other speakers to follow in the course are Norman Thomas, Dr. John Haynes Holmes, Arthur E. Morgan, Stuart Chase, Sherwood Eddy, Roger Baldwin, Edward Howard Griggs, Chao-Ting Chi, Chinese economist and historian, Vera Brittain, English writer, and Henry Hitt Crane, pastor of Central Church.

* * *

**Episcopal Clergy Pledge Peace Policy**

A strong peace resolution was unanimously adopted by 65 clergymen of the Protestant Episcopal diocese of Michigan at the annual clergy conference of the diocese held in Port Huron, Sept. 8. In the resolution they pledged themselves to "do all in our power to promote the practice of love, faith and forgiveness, and to dispel within ourselves and within others the sin of greed, bitterness and hatred." In addition they pledged to guard the public services of worship and the use of the properties of the churches from being turned into instruments for the promotion of war.

* * *

**Paralysis Outbreak Hampers Schools and Churches**

Because of the high number of infantile paralysis cases on record the Detroit board of education accepted the recommendation of the board of health and postponed the opening of Detroit's elementary, intermediate and high schools from Sept. 6 until Sept. 18. Parochial schools are following the same course. In several of the city's churches the beginning of the fall Sunday school period has also been delayed. Attendance in summer church school activities was sharply cut owing to the paralysis outbreak.

WILLIS R. JONES.

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**Unveil Plaque to Benjamin Lundy, Pioneer Abolitionist**

Under the auspices of the Illinois legislature a celebration of the 100th anniversary of the death of Benjamin Lundy was held in the Friends cemetery at McNabb, Ill., on Aug. 20. It was at first proposed to erect a large monument to this famous forerunner of the abolitionist movement, but in deference to Lundy's Quaker sentiments a simple bronze plaque was placed at the foot of the grave bearing words written by John G. Whittier: "It was his lot to struggle for years almost alone, a solitary voice crying in the wilderness; yet, amidst all, faithful to his one great purpose, the emancipation of the slaves."

**David M. Edwards, Quaker Educator, Killed**

Dr. David M. Edwards, president of Friends University, Wichita, Kan., was killed in an automobile accident near Danville, Ill., on Aug. 19. Mrs. Edwards and a daughter, Phyllis, who were with Dr. Edwards at the time, were injured, the former seriously. Dr. Edwards, who was 61, had served previously as president of Penn College, Oskaloosa, Ia., and Earlham College, Richmond, Ind.

## Churches Face War Problems

**No Signs of Panic as British Congregations and Religious Bodies Readjust on Crisis Basis**

*(Correspondence from England)*

LONDON, Sept. 3.—At 9 o'clock this morning the British government called for an undertaking by Germany that it would withdraw its troops from Poland. Two hours were given for an answer. No answer being received, at 11 o'clock we were at war with Germany. At 11:15 the prime minister made the announcement on the radio.

The churches were assembled for morning worship. The people were in no doubt as to what had happened: if they were, they were reminded of the new conditions by the sounding of the air raid warning. We finished the hymn, "O God of Bethel," in the church in which I was preaching, and the benediction was pronounced. Then we dispersed. This was the experience in most churches. There was not the least panic.

It proved to be a warning due to the appearance of unidentified aircraft off the coast. But the sound of the sirens made us realize that all hope of peace was over and a new and terrible age had begun. Once more the lights are put out in Europe, and we have to adjust ourselves to the darkness.

* * *

**Correspondence in Time of War**

It is twenty years since I first sent these weekly notes from this country. In 1919 peace had been made after the last war. Now after so many years of peace it is necessary for me to write under the strange new conditions which war creates. Not that these years 1919-1939 were years of that peace for which men of good will have longed, but they were not times of open warfare. All is changed now.

It may be helpful for me to say how I can best serve the purpose which these notes are meant to serve. It does not fall to me to give a weekly summary of war news, which in these days can be followed elsewhere. It will not be expected that I can discuss with authority the problems which will engage statesmen and other responsible leaders. All that I can seek to do is to write from within the life of this people and especially from within the Christian church. I can try to recapture what they are thinking and hoping and fearing and what answer in their Christian faith they are making. This will become more easily defined at a later hour; for the moment we are feeling our way. "The Great Adjustment has begun."

* * *

**Archbishop Commits Nation's Cause to God**

The Archbishop of Canterbury has spoken the mind not indeed of the "Chris-

tian pacifists" but of the great majority within the churches. There is no place, he said just before the declaration of war, for arrogance or self-righteousness but for penitence. "Yet in this dark and confused world," he continued, "it is given to man only to see some clear line of duty, and do his best to follow it. I shrink, indeed, from linking our broken lights and our fallible purposes with the holy name of God, yet I honestly believe that in this struggle, if it were forced on us, we might humbly and trustfully commit our cause to God."

* * *

**War Problems Faced By Churches**

The churches have already begun to make their plans. Their problems are these among others: the swift transfer of populations, especially of children; the shortage in some places of clergy and ministers; the requisition of schools and other church buildings; the necessity to discontinue in the cities all meetings after dark. It is probable that there will be, as there was in 1914, a strong desire for cooperation among the churches.

* * *

**Services in Homes Forced By Blackouts**

Last Sunday one friend of mind gathered a number of his neighbors for worship in his own house. There may be a new value attached to the sense of neighborhood. Those who cannot go out in the night to their churches might meet "in the house of Philemon." There is no doubt that the traditional services of the churches will be gravely interrupted. But I can find no evidence that the members of the Christian communions are yielding to despair or are ready to declare a moratorium of their witness for the duration of the war.

* * *

**Church Organizations Leave London**

Some of the central societies have moved their headquarters from London. The Congregational Union, for example, and the L. M. S. will be housed at Cheshunt College, Cambridge. This is part of a general movement which must help societies to carry on their work with economy of time and with greater efficiency.

* * *

**English People United to End 'Hitlerism'**

So far there is little that is new to report upon the response of our people. Second thoughts only confirm their conviction that they are seeking to avert from Europe and indeed from the world the domination of a dark and sinister power which is known today as "Hitlerism." Mr. Chamberlain, especially in his broadcast to Germany, spoke the general mind of our people in which all parties are agreed.

* * *

**Propaganda Campaign Showers Germany**

There is a widespread approval of the new method of showering leaflets by the million over Germany. Someone wrote to suggest this method in the *Times;* I wondered at the time if the authorities would do such an unconventional thing. There is no general hope that such appeals will make any difference in the German mind at the moment, but they are bound to tell and they do assure the Germans that there is now no bitter feeling here, whatever


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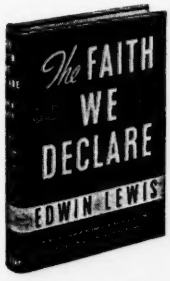


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may arise afterwards. Even the sinking of the Athenia is taken not as an action for which the German people are held responsible. It is, however, taken as evidence that the dominant power in Germany cannot be trusted to keep its word. It would have been easier to believe the German version if it had stated that the U-boat acted irresponsibly; it is treated as evidence of the curious lack of psychological insight when it is alleged that the British admiralty itself torpedoed the Athenia for propaganda purposes!

* * *

**Children's Evacuation Carried Out**

With remarkable smoothness and quickness, as I can testify, the school children of London and other great cities have been taken into areas less exposed to attack. Others are also being taken into the country—the blind, the halt and the lame as well as mothers with young children and expectant mothers. The roads and railway lines are much occupied with such movements. In addition many offices are migrating into the country. The last year has not been wasted, and plans which would have been hastily improvised in September 1938 have been excellently prepared. There may be suffering to be borne, but there will not be panic.

* * *

**Ready for a Long War**

It is too early to say more than that this country has not entered lightly upon the war. Its people know that it may be long and hard and perilous, but they will not shrink back.

EDWARD SHILLITO.

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**W. E. Biederwolf, Veteran Evangelist, Dies**

Dr. William E. Biederwolf, one of the most widely known evangelists in the United States, died at his home in Monticello, Ind., on Sept. 2. Dr. Biederwolf, who was 72 years old, was a Presbyterian clergyman and one of the founders of the summer Bible school conferences at Winona Lake, Ind.

**Protest Election of Tunney To Boy Scout Board**

Protests are said to be pouring in on the Boy Scouts of America because of the election of Gene Tunney, former heavyweight prizefighting champion, as a member of the executive board of the Boy Scouts Federation of Greater New York. Pressure is being placed on the national board to force the New York branch to withdraw the Tunney appointment. Apparently, no objection is taken to Tunney's record as a prizefighter. It is the fact that he is now head of the American Distilling Company and one of the most prominent figures in the nation's liquor industry that is causing protest.

**Fundamentalists Oppose Third Term**

At their recent convention in San Francisco members of the World's Christian Fundamentalist Association adopted a resolution opposing a third term for President Roosevelt because it "would constitute a menace to the cause of Christianity on this continent."

# Grenfell Returns To Labrador

**Famous Missionary Brings Ashes of His Wife to Final Resting Place—War Grips Maritimes**

*(Correspondence from Newfoundland)*

ST. JOHN'S, NEWFOUNDLAND, Aug. 31.—A most touching and significant event took place here this summer when Sir Wilfred Grenfell, now 74 years old, walked up the pier at St. Anthony, Labrador, for the first time since 1934. He had been convalescing during this period in the United States from a serious heart attack. Each summer he had wanted to go back to his mission and the scenes of his life-long labors, but only this year would his doctors allow the journey. He was greeted warmly by old friends and former patients. They had built an arch of welcome across the pier, under which he was escorted, accompanied by his daughter Rosamund, and welcomed by Dr. S. C. Curtis, chief of the St. Anthony hospital and new medical superintendent of all Grenfell missions.

The day after his arrival a sad and yet impressive and glorious funeral service was held, when the ashes of Lady Grenfell were deposited in a specially constructed stone vault, high on the hill overlooking the mission site. Lady Grenfell had died while they were in America, and her last wish was that her ashes be brought back to the Labrador coast which she loved so much. The work of the Grenfells will long continue because of the esteem and love of the people of Labrador for them, the expansion of the work in this beautiful but desolate land, and the myriad of friends which the Grenfells have won throughout the world.

* * *

**Growth of Labor Unions Officially Aided**

Throughout Newfoundland and Labrador labor unions are being fostered with the consent and backing of the government and the cooperation of certain church leaders. During recent labor difficulties in St. John's, Rev. F. J. Armitage, pastor of the Wesleyan United Church, has proved a warm friend of the laboring people and has energetically espoused their cause. The agitation has resulted in a new movement to unionize all workers. Consequently, last week a series of broadcasts was started by the labor union on which the first speaker was the Hon. J. H. Gorvin, commissioner from England. He openly advocated the labor union movement, and urged the labor leaders to develop education, organization and the art of negotiation. He offered the facilities of certain government departments to this end.

* * *

**Government Fosters Co-op Enterprises**

Commissioner Gorvin also is sponsoring wholeheartedly, as well as officially, the cooperative movement among the fishermen, miners and farmers of Newfoundland. A government division of cooperation has been set up with Mr. Gerald Richardson as the director. Mr. Richardson is a native of St. Louis, Mo., but was educated in St. Francis Xavier University in Nova Scotia, which is the seat of the cooperative development there. He has a staff of nine field workers who are covering the whole country with consumer, marketing and producer cooperatives and fully developing the land settlement program along cooperative lines. Last week a large plan for regional cooperatives—which will eventually be entirely controlled by the people themselves—was inaugurated in the Placentia Bay region among 20,000 fishermen and farmers, and Miss Mary Arnold has been appointed financial agent and manager. Miss Arnold was the founder and manager of the cooperative cafeterias in New York city and for the past two years has been the director of the cooperative housing being built by the miners of Cape Breton.

* * *

**Nova Scotia's Co-op Program**

The Nova Scotia cooperative movement, which has now taken in all the Maritime provinces, is making great progress. There is a new conviction on the part of the people—fishermen and miners, farmers and steel workers—that they have found the way. New stores are being built doing from $200,000 to $300,000 in business a year. Through the credit unions the people have saved nearly a million dollars. Miners are building their own homes. Catholic and Protestant churches are combining in forwarding the idea and violence is a thing of the past. A new freedom and basic democracy are fast developing. Some 130 Americans took part in the Nova Scotia tour this year and attended the annual rural and industrial conference at Antigonish.

* * *

**War Tension Grips The Maritimes**

As this is being written the war tension has suddenly come upon us. All aliens must register. Telephone communication outside Newfoundland is cut off. All mail, telegraph and radio programs are censored. People can only leave the country by four designated ports. The Batory, the flagship of the Polish-American line, appeared in St. John's harbor this morning with 600 New York bound passengers aboard. It is awaiting further orders from the Polish government. Some of the ministers I have talked with are preparing to give their stand on peace and against war Sunday morning, come what may. Others, of course, are accepting war as the inevitable recourse in face of aggression and dictatorship. The people in general accept the government statement that all possible has been done to prevent war and that Hitler must be stopped. Two companies of volunteers are being formed as there will be no conscription in Newfoundland because the form of government is by commission from England and consequently not representative. The people appear perfectly calm and are going about business as usual.

J. HENRY CARPENTER.

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**Roman Catholics to Consecrate Native African Bishops**

Two African Negroes will be consecrated by Pope Pius XII as bishops sometime in October. Catholics expect that this will speed the building up of a native hierarchy in Africa, and will have an encouraging effect on missionary work among Negroes in the United States.

# Churches Call For Neutrality

**New York Congregations, Sympathetic with Allies, Want America to Keep Out of War**

*(Correspondence from New York)*

NEW YORK, Sept. 10.—The reaction of the majority of New York's churches to the European war has been peace-minded rather than partisan. It is undeniable that the sympathies of the majority of church people are with the Allies, but there is a strong sentiment for the preservation of American neutrality. Labor Temple (Presbyterian), of which A. J. Muste is director, has inaugurated a daily service of meditation and prayer for peace. Other churches have held special services of an intercessory character. The French Episcopal Church (Eglise du Saint Esprit) has, however, organized an auxiliary of the French Red Cross.

Pacifist Christians actively supported the "Keep America Out of War" rally held at Town Hall on Sept. 12 and the national conference of the Fellowship of Reconciliation held at Haverford College, near Philadelphia, from Sept. 8 to 10.

For once pacifists and legionnaires appear to be in close accord. Neutrality was the keynote at the New York and New Jersey state conventions of the American Legion. National Commander Stephen F. Chadwick dwelt on the futility of the last war and stated that legionnaires, younger then, had been influenced by factors that would not affect their more sober judgment today.

* * *

### Jewish Weekly Names Rolls Of Honor and of Shame

The *Jewish Examiner*, leading weekly Jewish periodical in English, has published in a special holiday number its annual Roll of Honor comprising Dorothy Thompson, George Gordon Battle, Rev. William C. Kernan (Episcopal radio opponent of Father Coughlin), Representative Samuel Rayburn, and Melvyn Douglas of Hollywood. The Record of Shame names Father Coughlin, General Moseley, Senator Robert E. Reynolds, the Grand Mufti and William D. Pelley of the Silver Shirts.

* * *

### Change Date for Presbyterian Celebration at Fair

Presbyterian College Day at the New York World's Fair was wisely changed from Sept. 3 to Sept. 30. There will be a series of addresses, some of which will be broadcast, and singing by the massed choirs of Presbyterian churches in the metropolitan area. Fair authorities and the city generally are much encouraged at the marked rise in attendance at the fair. Strong pressure has been brought upon the reorganized management to reopen in 1940.

* * *

### China Relief Campaign To Continue

The Church Committee for China Relief, 105 East 22nd St., New York, has just announced through its chairman, Harper Sibley, that it will press the campaign to raise $1,000,000 for Chinese relief despite the European war. Field conferences were scheduled for Chicago on Sept. 9 and 10 and Nashville, Sept. 11 and 12.

* * *

### Changes at Central Presbyterian

Rev. Jules Ayers, assistant at Central Presbyterian Church, preached his farewell sermon today. He assumes his new duties as pastor of the First Presbyterian Church, Ossining, N. Y., on Sept. 17. Rev. Kenneth Carey, recently graduated from Union Theological Seminary, succeeds Mr. Ayers.

* * *

### Another Brooklyn Minister Goes to Hawaii

Yet another Brooklyn minister has received a call to service in the Hawaiian Islands. Rev. Wayne A. Nicholas, assistant at the Tompkins Avenue Congregational Church for the last four years, preached his farewell sermon today on the theme, "And now the path divides."

* * *

### Prominent Long Island Pastor Dies

Rev. Frank B. Cowan, of Glen Cove Presbyterian Church, Long Island, died suddenly on Aug. 29. Dr. Cowan had a long and influential pastorate and was an ex-moderator of Brooklyn-Nassau Presbytery.

* * *

### Bradford Young Undergoes Eye Operation

Friends of Rev. L. Bradford Young, the regular New York correspondent, who was recently called to be rector of Grace Episcopal Church, Manchester, N. H., sympathize with him in his unforeseen and sudden hospitalization. Mr. Young is undergoing a minor operation in the Brooklyn Eye and Ear Hospital.

DAVID MUNROE CORY.

### Bishop McConnell Says Pact Makes Stalin's Character Clear

Commenting on the non-aggression pact between Germany and Russia, Bishop F. J. McConnell of the Methodist Church writes for the Religious News Service: "Nobody now takes seriously this notion that Russian dictators are any more self-effacing than any other dictators. Nobody believes that the Russian dictators are any more interested in democracy than any other dictators, except as they may have persuaded themselves that they are doing what the people ought to want to have done. Probably Genghis Khan was a democrat in that sense of the word. If the Russian leaders were borne along during these years by a rushing tide of idealism, of deep passion for their fellow men, it is too bad that they have lost the idealism and the passion. If, on the other hand, Stalin is just as cynical as Hitler, it is high time that we found it out. On the whole the agreement between Stalin and Hitler makes the issue clearer. Nothing that either can say will take the edge off that clearness. Both are cynically materialistic."

### Churches and Labor Hold United Service

The Central Labor Union and the Council of Churches of Wichita, Kan., held a united service in the city park on Sept. 3. Rev. Charles Durden of the First Baptist Church of Omaha was the preacher.


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# Issue Plea for Race Tolerance

**Minneapolis Clergy Join Others in Appeal—Buchman and Oxford Team Hold M.R.A. Rally**

*(Correspondence from Minnesota)*

MINNEAPOLIS, Sept. 3.—A strong plea for religious and racial tolerance was released to Minneapolis newspapers recently. Signers represented industrial, labor, professional, service, educational and church groups. Ministers who signed include Archbishop John Gregory Murray, Bishop Stephen E. Keeler, J. A. O. Stub, Morris C. Robinson, G. Merrill Lenox, Richard C. Raines and David Nelson Beach. A portion of the document follows: "It is a well known fact that the Jewish people of Minneapolis have always been good citizens. . . . Racial antagonism is always a menace to the peace of the nations but especially now when the whole world is in an anxious and troubled state. . . . We suggest, therefore, that if any propaganda reaches you inviting you to take part in bringing about dissension, you consider its source and motive and let a spirit of civic pride and friendship be the governing factor in your decision. . . . We firmly believe that the best interests of Minneapolis require a citizenship working together for the common good of all in a spirit of unity and toleration." Rabbi David Aronson through the *American Jewish World* was quick to express the deep appreciation of Jewry for this "warning against the campaign of religious bigotry and racial hatreds."

* * *

**Veteran Church Leaders Die**

St. Paul and Minneapolis each lost a noted church leader within a week's time. Dr. James Wallace, president-emeritus and professor of Biblical literature at Macalester College, passed away at the age of 90. He was an eminent scholar, administrator and Christian statesman. DeWitt Wallace, editor of *Reader's Digest,* is his son. Dr. Marion Daniel Shutter, 86, pastor of Church of the Redeemer (Universalist) passed away after having been associated with the civic and church life of Minneapolis for over 50 years. He began his ministry as a Baptist but in 1891 became pastor of the church which he was still serving at the time of his death. He was a central figure in scores of worthy public movements.

* * *

**Minneapolis Papers Consolidated**

Minneapolitans were shocked the first day of August to discover, upon receiving their daily newspapers, that the *Minneapolis Star,* with a circulation of 155,000, had absorbed the *Minneapolis Journal,* whose circulation was 135,000. The *Journal* was over 60 years old. Carl W. Jones was publisher of the *Journal* while John Cowles, president of the *Star,* will hold the same relationship to the new paper. The daily circulation of the *Star-Journal* will be approximately 250,000 which will make it the most widely read newspaper between Chicago and Los Angeles with the single exception of the *Kansas City Star.*

* * *

**Pastor Debarred From Reich**

Dr. George Mecklenburg of Wesley Methodist Church was barred from Germany while conducting a travel tour. It is believed that his spoken and written attacks upon totalitarianism were responsible for his being banned. The topic he has chosen for his first lectures in America is: "Why Hitler Slammed the Door in My Face."

* * *

**Buchman Team Holds Rally**

Dr. Frank Buchman visited Minnesota just before appearing at the much-publicized Hollywood Bowl meeting. The main Moral Rearmament rally filled comfortably the spacious Lyceum theater on a very oppressive night. Members of a team of 40 members from a dozen or more countries gave their testimonies. The meeting was colorful and arresting and no doubt stirred many to a deeper search for spiritual reality.

* * *

**New President for Macalester**

Dr. Charles J. Turck, general director of the Board of Christian Education of the Presbyterian Church in the U.S.A., became president of Macalester College, St. Paul, Sept. 1. He succeeds the late Dr. John Carey Acheson.

* * *

**Changes in Church Leadership**

Dr. Newton E. Moats of First Methodist Church of Duluth has been called to the First Methodist Church, Seattle.

Lester Pitkin is new pastor of the Community Church, Navarre, Minn.

Dr. Walter Pegg came to the strong Fourth Baptist Church, Minneapolis, from the First Baptist Church of Huntington Park, Calif., last December. After a successful ministry of about nine months, he has accepted a call to succeed himself in his former church.

Rev. W. H. Hunter comes from Omaha to the Andrew Presbyterian Church; Rev. Peter Jansen from Sauk Center to Edina-Morningside Community Church; Rev. Wilbur Sorley to the Minnehaha Baptist Church; Rev. Edwin A. Hallsten to the Camden Covenant Church and Rev. Aarne J. Juntunen to the Finnish Evangelical Lutheran Church.

* * *

**And So Forth**

Fundamentalists from many states flocked as usual this year to Medicine Lake to Dr. William B. Riley's Northwest Bible Conference.

The 84th annual conference of the United Brethren Church was held in the new First Church, Minneapolis, B. Scott McNeely, pastor, with Bishop H. H. Faut of Indianapolis and President I. J. Good of Indiana College as leading speakers.

The North Central Conference on Evangelism (Baptist) held at Bethel Institute of St. Paul brought as guest speakers Dr. Roland Q. Leavell of the Southern Baptist Convention, Dr. Lewis M. Hale of Wichita, Dr. Byron Wilkinson of Huntington, W. Va., and Dr. D. R. Sharpe of Cleveland.

G. MERRILL LENOX.

# Revival Plans Stir Southland

**Baptists and Presbyterians to Launch Largest Evangelistic Campaigns Attempted for Many Years**

*(Correspondence from Virginia)*

RICHMOND, Sept. 1.—Plans for evangelism hold first place for the coming season with southern churches. At the Baptist World Alliance meeting in Atlanta in July, a report was submitted by Dr. G. Pitt Beers of New York calling for a five-year evangelistic revival designed to strike at aggressive paganism and immorality in every nation of the world.

"The forces of paganism are more aggressive in their attempt to crush Christianity and to dominate mankind than at any time in many centuries," said the report. "Some governments are deliberately attempting to destroy all religion. Drinking, gambling and sensuality, which a few years ago skulked in dark corners, now flaunt themselves before the eyes of men." A committee was appointed "to promote a religious revival the world around." The committee met at once to lay plans for placing the five-year program before Baptist groups the world over, suggesting methods, preparing and distributing literature, receiving and transmitting periodic reports throughout the "entire brotherhood."

* * *

**Southern Presbyterians Also Plan National Revival**

Shortly after the announcement of this evangelistic movement by the Baptists, leaders of the Southern Presbyterian Church, who gathered at Montreat, N. C., laid plans for what is believed will become one of the greatest evangelistic campaigns that church has ever known. It is said that the recommendations there made will unify every Presbyterian church, chapel and mission point from Maryland to Texas and from Florida to Missouri in one drive for a revival of spiritual life of the south. This Southern Presbyterian drive calls for simultaneous evangelistic meetings "the world over" to begin on Sunday, March 17 next. In preparation for this revival every Southern Presbyterian pastor will be asked to begin preaching Jan. 1 on given sermon topics. The climax of the meetings will come on Easter Sunday, March 24. The pastor of each church will be urged to hold his own meetings. The plan also calls for a series of services to be held in every educational institution controlled by the church, and as far as possible in every state institution. The theological seminaries will be asked to send out teams of qualified men and women for visitations to the educational institutions.

* * *

**Pastors See First Opportunity For Evangelistic Awakening**

Rev. Donald W. Richardson, of Union Theological Seminary (South), Richmond, Va., chairman of the assembly's committee on evangelism, said: "The mere fact that all Southern Presbyterian pastors are simultaneously and continuously exerting them-

selves in a great sacrificial and costly evangelistic undertaking would inevitably have some effect upon the church at large." Dr. John A. MacLean, a World War veteran and pastor of the Richmond Ginter Park (Seminary) Church, held a successful revival in his own church last year and in an address on evangelism so fired the General Assembly that it planned a year's evangelism. He represented the Synod of Virginia at the Montreat meeting, and told the committee that, "for the first time in my ministry I see a real opportunity for a revival of religion in the church." The Baptist ministers of Richmond have been called to meet earlier than usual, following the vacation season, to begin preparations for their evangelistic campaign.

All this looks as though the preaching mission promoted by the Federal Council of Churches of Christ in America was bringing forth fruit in its season. Dr. Bader's dream of a world preaching mission is taking root. Dr. Rolvix Harlan, of the University of Richmond, recently declared: "The time has come when students of psychology and the social sciences may well give careful attention to the whole field of religious propaganda."

* * *

### Notable Speakers at Massanetta Springs

Among religious assemblies in the south the annual Bible conference at Massanetta Springs, Virginia, has come to take a leading place. The program this year attracted wide attention. There were registrations from thirty states. The church, the ministry and the home came in for vigorous treatment. Dr. H. T. Donaldson of London said: "Through all the changes taking place in Europe may be discovered the hand of God. The world has come through such changes before. Following the Renaissance there was a rebuilding upon God. We are living in a like period. Something is dying, and something is coming to life. . . . We are living in the breaking up of a system. All sorts of forces are at work preparing for a larger civilization."

Dr. J. N. Hillman, president of Emory and Henry College, was a keynote speaker for the Methodists. He said: "The attitude of America toward the church has handicapped the pulpit from her greatest efforts in meeting materialism. Whether the church will survive depends upon the adaptation of our faith to the needs of this generation. There must be a consciousness of the inner experience of God as a certainty. There must be a sense of one's social responsibility." Dr. F. Crosley Morgan, of Atlanta, challenged the ministers to give themselves to the one great thing for which they are called—the ministry of the Word and prayer. "We ministers of the Word have just one thing to do and that is to preach God," said Dr. Morgan. "Any diffusion of our energy aside from preaching the word of God is a failure of the first order. The minister is called upon to fill too many offices. The only place for a good mixer is in the kitchen."

* * *

### Recommend Merger of Methodist Papers

Committees representing the managing boards of the *Richmond Christian Advocate* and the *Baltimore Southern Methodist* have recommended that the two papers be merged. The 107-year old *Advocate* is owned and operated by the Virginia Conference. It is the oldest paper in Southern Methodism with a record of continuous publication in the same place.

* * *

### Build Interchurch Chapel For State Institution

The women of the Protestant churches of Virginia have undertaken to build and equip a chapel for the State Industrial Farm for Women. They have already secured about $7,500 for the building which is estimated to cost $10,000. It is announced that the Roman Catholic Church in Virginia has made a contribution of $1,000. The majority of the money, however, has been raised in small contributions from individual Protestant women. "The chapel will be interdenominational, interracial and non-sectarian." But the significant statement is made that "the structure will have two wings, one of which will be a Roman Catholic chapel, the other equipped for altar service." That would seem to signify that *one wing* is to be interdenominational, and that the Catholic Church gets its chapel for $1,000 while the Protestant bodies pay $9,000 for the chapel which they share mutually.

* * *

### And So Forth

An interdenominational, or undenominational, ordination service, recently held in the Central Church of Disciples of Christ in New York city, was participated in by representatives of Union Theological Seminary, Grace Episcopal Church, Presbyterians, Disciples and the Methodist young minister who was being ordained for ministry under the United Church of Canada.

Jacob Buracker, of Luray, Va., aged 93, during a two weeks' revival at his church, three miles south of Luray, walked 30 miles in the aggregate to and from the services, along a winding path through thickly wooded section, accompanied only by his dog and a lantern at night. The dog re-

posed beneath one of the pews during services.

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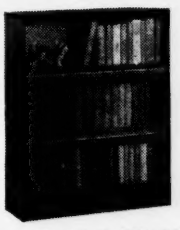

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# Assert Croppers Robbed of Funds

**Government Forces Restitution by Landlords—Bitter Winter Foreseen in Highland Counties**

*(Correspondence from the New South)*

NASHVILLE, Sept. 8.—The AAA has investigated several thousand cases in Georgia and Alabama and found that in about 90 per cent of them the tenant had not been paid his legal share of the crop allotment funds. More than 90 per cent of the tenants thus victimized were Negroes. In one county $150,000 was collected from landlords who had witheld part of the tenants' share and turned over to the legitimate recipients. In parts of Louisiana the Farmer's Union is fighting efforts to increase the share part of the landlord on next year's crop.

* * *

### Croppers Earned More Than Farm Day Workers

A recent study of the United States department of agriculture disclosed that among farm workers tenants and croppers had decreased from 70 to 53 per cent in the Mississippi delta since 1932 and that the percentage of farm laborers had increased from 30 to 47 per cent of all farm workers during that time. Daily earnings for the tenants were found to average $1.77 for the approximately 100 days it takes to grow and pick the cotton, while that of the wage earner is only $1 a day. The average annual earnings of the croppers were found to be $319.56; of the tenant families $672.17; of the farm wage earner $100.

* * *

### Ill Health Found Cause of Tenant 'Shiftlessness'

In Mississippi nearly three-fourths of the farmers are tenants and croppers; they make up 47 per cent of the state's population and 71 per cent of them are Negroes. The Farm Security Administration found that the "shiftlessness" of tenants whom they are rehabilitating was due largely to ill health, brought on generally by malnutrition. Home demonstration agents from nine southern states, at their recent conference, reported that more than 600,000 farm families in their states, most of them tenants, had no gardens, and that low income families suffered up to 20 per cent more illness than those with moderate incomes.

* * *

### Gradual Increase in Garden Farming

The FSA found that among the farm families in Arkansas accepted for rehabilitation there was formerly only one work animal to every two families and only two cows to every five families. Under their rehabilitation help the average is now nearly two work animals per family and practically every family has a milk cow and a good garden. If the mechanical cotton picker forces the small southern farmer to diversified farming, the raising of gardens, livestock and a "live at home" program, it will more than compensate for the loss of wages from cotton picking, and it may bring the cost of raising cotton down to world levels. With enough old cotton on hand to supply all the market can absorb, even if none had been raised this year, the cotton kingdom does not face a very hopeful future.

* * *

### Increase Production of Rust Cotton Picking Machine

The big problem of the cotton picker lies not far in the future. Rust Brothers are having from 50 to 100 of their machines manufactured this winter and predict a demand for 10,000 a year in the near future. They are having their machines made at the Arthurdale, W. Va., Resettlement Administration's cooperative factory because they believe that in economic cooperation lies one solution of the farm problem.

* * *

### Churches Urged Not to Rouse Cropper Class Consciousness

It is interesting to note that the director of the WPA in Memphis, source of much of the labor supply for the rich delta lands of Arkansas and northern Mississippi, refuses to cut workers off his rolls to force them to go to the cotton fields where wages are often less than the poverty WPA wage; that a group of planters from the same region have petitioned the churches "not to make their tenants and croppers class conscious"—as if there was no "class consciousness" among the landlords and plantation owners in relation to tenants! If the reader doubts, let him study the membership of the churches themselves and the social attitude of the owners toward croppers.

* * *

### Populations Stranded in Highland Counties

While the wages of WPA workers in the south are given a raise of a few dollars, the hopelessness of great numbers concerning any chance to obtain employment is perhaps greater than in any other section of the country because of the lack of industries. In one mountain county in eastern Tennessee, typical of most of the 225 mountain counties in the southern highlands, 800 men have been thrown out of work, most of them heads of families. There are no industries in this county and it is, of course, too late to start a garden. Their condition is desperate and many of them wish that America would enter the war so that they could at least have a job. Nowhere is the heartless and illogical nature of the decision of Congress to attempt to compel men to get jobs where there are none more tragically illustrated. In many of these mountain counties from 50 to 70 per cent of the bread winners have had to have WPA jobs to keep their families from starvation.

* * *

### Prospects for a Bitter Winter

The above facts are furnished by Save the Children Fund which has been helping some 600 families in this county keep their children in school. It also finds that 75 per cent of its clients never have a physician when ill and that of the 25 per cent who do have one, more than half cannot pay him. This is a typical mountain county, once rich in timber but now reduced to economic impotence by a population that increased in good times but is

now left without the employment which lumbering furnished, stranded on what is poor soil for farming. It can be safely estimated that not less than a half-million human beings are thus facing a hopeless winter in the southern highlands unless some sort of relief is devised. Governor Cooper of Tennessee is devising plans whereby he hopes to reforest not less than 1,000,000 more acres of this mountain area, once so rich in hardwood timber.

ALVA W. TAYLOR.

### Tibetan Buddhists Discover New Dalai Lhama

A five year search has finally located in the home of a Chinese peasant farmer the new Dalai Lhama, spiritual head of Tibetan Buddhism. According to the belief of this great branch of Buddhism, based on the dogma of transmigration, the new head of the church is to be found in the child of pious parents born at the precise instant of the death of the former Dalai Lhama. The new Dalai Lhama has been enthroned with great pomp at Lhasa.

## The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

**Beau Geste**

(Cooper, Milland, Preston, Donlevy) (Para) Frankly "not historical," here is grim, brutal, bloody melodrama at its best, human and appealing as well as thrilling. Devotion of three brothers takes them, after theft of family jewel, through Foreign Legion life with tragic heroism. Technique fine.

For A, and Y: Very good of kind. For C: No.

**Blondie Takes a Vacation**

(Lake, Singleton, Larry Simms) (Columbia) Third in series is good, elementary nonsense farce. Everything goes wrong on family vacation to two mountain hotels, but comes out all right. Boy and dog steal picture. The impossible child is cleverly amusing.

For A: Hardly. For Y: Fair. For C: Amusing.

**Conspiracy**

(Allan Lane, Linda Hayes, Barrat) (RKO) Lurid melodrama of Americans caught in totalitarian country. Hero, suspected of aid to enemy, helped to escape by old football coach, now running low-life cafe, and siren cabaret heroine. Hideouts, speedboats, airplanes, fists, guns, police, etc. A potboiler.

For A: Mediocre. For Y: No value. For C: No.

**Frontier Marshal**

(Randolph Scott, Cesar Romero) (Fox) Thrilling, lusty super-western, less pretentious than "Stagecoach," "Dodge City," etc. Absorbing, colorful story, capably directed, of how Wyatt Earp (historical character) brought law and order to Tombstone. Much shooting. Convincing character and atmosphere.

For A, and Y: Very good of kind. For C: Too exciting.

**Mutiny on the Blackhawk**

(Arlen, Devine, Constance Moore) (Univ) Pseudo-historical stuff, anything for thrills. Unspeakable brutalities on becalmed slave ship; wild fight between Mexico and frontier squatter colony; rescue by General Fremont; and hero, rampant throughout, revealed as U. S. army captain!

For A: Mediocre. For Y: No. For C: No.

**Ware Case, The**

(Clive Brook, Barry Barnes) (G-B) Unusual, very English, murder mystery character drama, smoothly done, about gay, philandering, spendthrift aristocrat, his long-suffering wife, and lawyer-friend who loyally defends husband of woman he loves. Well concealed mystery, with startling ending.

For A: Good. For Y: Mature. For C: No.

**Spellbinder, The**

(Lee Tracy, Barbara Read) (RKO) Sordid melodrama well acted by Tracy as successful criminal lawyer, using shady tricks to acquit guilty clients. When daughter marries one of them, believing in his innocence, father kills him and defends self at trial. Plausible ending.

For A: Hardly. For Y: Unsuitable. For C: No.

**When Tomorrow Comes**

(Dunne, Boyer) (Univ) Dignified treatment of unconventional but decent romance between pianist hero, married, and waitress heroine. Action not wholly convincing. Barbara O'Neill fine as mentally deranged wife, with whom hero finally remains. Hurricane and flood scenes are striking backgrounds.

For A: Good of kind. For Y: Too mature. For C: No.

**Best Recent Family Films:**

Goodbye, Mr. Chips
Unexpected Father
Stanley and Livingstone
Star Maker
Wizard of Oz
The Under Pup

**Best Recent Films for Adults:**

Stolen Life
Bachelor Mother
On Borrowed Time
Four Feathers
The Man in the Iron Mask
Golden Boy

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